A CLEAR AND LEARNED

EXPLICATION

OF THE

HISTORY

OF OUR

BLESSED SAVIOUR JESUS CHRIST:

Taken out of above Thirty Greek, Syriack, and other Oriental Authors, by way of *Catena*:

BY

DIONYSIUS SYRUS,

Who Flouriſh'd moſt Illuſtriouſly in the *Tenth* and *Eleventh* CENTURIES.

And Faithfully Tranſlated

By DUDLEY LOFTUS, *Doctor of the Laws, Maſter in Chancery, and Judge of Their Majeſties Court of Prerogative in* Ireland.

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TO THE RIGHT HONOURABLE

The LADY

DOROTHY CAPELL,

CONSORT

To the Right Honourable

HENRY LORD CAPELL,

Baron *Tewkesbury*, One of Their Majeſties Lords Juſtices for the Kingdom of *Ireland*; And One of Their Moſt Honourable Privy Council of *England* and *Ireland*.

Right Honourable,

I *Make bold in this my Humble Addreſs, to take my Riſe from the Uſual Phraſe of the Ægyptian Chriſtians Exoptative of* Good Succeſs to ſuch-like Addreſſes; *and therein I do not only wiſh warmly from my very Heart, That Almighty GOD would be pleaſed to Conduct You with Honour and high Reputation, as His Divine Majeſty hath hitherto done, through all the Tranſitions of Your Life; but alſo that this Addreſs may ſucceed anſwerable to Your Ladiſhips Expectation, and my Deſign; which is, To give Your*

The Epiſtle Dedicatory.

Honour Information out of the Catena *of* Dioniſius Syrus, *Extracted by way of Commentary above Seven Hundred Years ſince, from near Thirty Authors,* Syriack, Greek, *and* Ægyptian, *who writes in Explanation of the Three Firſt, and Three Laſt Chapters of St.* Mathew's *Goſpel; wherein is Luculently ſet forth the Hiſtory of our Saviour* CHRIST, *concerning his Genealogy, Conception and Birth, his Flight into* Ægypt, *his Reduction to* Nazareth, *his Paſſion, Death, Crucifixion and Burial, his Reſurrection, Actions and Apparitions after Death,* &c. *Finally deſiring Your Ladyſhips Acceptance of this my Dedication, I reſt*

Right Honourable,

Bound in a very high Obligation,

Your Ladiſhips moſt humble

and devoted Servant,

DUDLEY LOFTUS.

THE TRANSLATORS Account of the AUTHOR

Reader,

THere is hereby preſented unto you a ſmall Parcel of the ample, learned, and profitable Works of the Great *Dioniſius*, whoſe Fame hath been carried through the World from Eaſt to Weſt, on the Triumphant Chariot of Illuſtrious Names, *Viz. Dioniſius Syrus*, importing his Country; *Dioniſius Exiguus*, denouncing the Severity of his Life, and the Humility and Benignity of his Behaviour; *Jacobus Bartſaliby*, ſignifying *a Son of the Croſs*, denoting alſo a Voluntary Aſperity of a ſtrict Converſation in a holy Life. He is alſo made more Famous by the Titles of many Learned Books, truly attributed unto him: The one being an Ample Commentary on all the Books of the Old Teſtament; Another, a Large *Catena* of many Ancient Fathers, *Syriack*, *Greek*, and *Ægyptian*, on the *Four Evangeliſts*; wherein he ſheweth himſelf a Great *Critick*, *Linguiſt*, *Divine*, *Hiſtorian* and *Mathematitian*. Another Book which is a Commentary upon all St. *Paul's* Epiſtles:

Another, ſtiled *Controverſal Diſcourſes for the clearing of doubtful Points of Divinity*. Another Book *de Cycles*, wherein the Doctrine and Hypotheſes of the Eclipſes of Sun and Moon, are treated of. Another, being *a Treatiſe of Faith*, wherein are ſhewed the Differences of the Nature of things Intellective and Senſitive.

And Laſtly that which hath raiſed his Reputation to the ſize of a larger Eſteem in the Learned World, is the Value which the moſt Learned, Pious, and moſt Reverend Doctor, *James Uſher*, Primate of *Ireland*, had for him; and his deſire to have publiſhed all his Works; as alſo his Grace's purchaſing at a dear Rate, and tranſporting the ſaid *Dionyſius* his *Catena* on the *Four Evangeliſts*, in Manuſcript, and in its Original *Syriack*, from far remote Eaſtern parts, into this Kingdom of *Ireland*, where it is conſerved in the Publick Libraries of *Trinity Colledge Dublin*, as alſo in the Publick Library of the *Univerſity* of *Oxford* in *England*; and is alſo intirely Tranſlated into *Latin*, and made ready for the Preſs by the *Tranſlator* hereof; and will prove, when Publiſhed, of great Advantage and Utility to the Publick, as alſo to the clearing and opening of very many Paſſages of Scripture, and to the further Glory of the *Author*, whereof this Parcel, as a *Specimen*, may be an Argument; as alſo his own *Preface* to this *Catena*, herewith Publiſhed in Latin, by me the *Tranſlator*,

Verba

Verba

DIONYSII SYRI PRÆFATORIA

Ad CATENAM ſuam in Quatuor EVANGELISTAS

Ad ipſos particulatim habito reſpectu

DUo Apoſtolorum ſcripſerunt, & duo Diſcipulorum, Marcus erat Petri Diſcipulus, & Lucas Johannis. Non ſcripſerunt quatuor Apoſtolorum, tum quia nihil egerunt gloriæ captandæ gratia, tum etiam ne parvi penderentur Diſcipuli, & ne dicerent homines, quod non fuerunt participes cum Apoſtolis prædicatione, & ſcripturam coegit quiſque quatuor Evangeliſtarum, eandemque in libro ordinarunt, nonnulli dicunt quod Euſebius Cæſarienſis quando obſervaverat Eumonium Alexandrinum, confeciſſe Evangelium *Diateſaron* vocatum, id eſt è quatuor confectum, & adherentiam verborum mutaſſe; ſimiliter etiam feciſſe Titianum Græcum Hæreticum, ipſe coegit iſta quatuor, & eorum ſingula ſeorſum ſcripſit, Alii dicunt quod Johannes Evangeliſta ordinavit eadem in unum Librum quando ad eum tria allata fuerunt, quæ ſuo adjunxit.

Poſtquam Paulus electus fuerat, & neceſſe erat ut Apoſtoli abirent in Regiones ad prædicandum, inceperunt tres Evangeliſtæ ſcribere Evangelium, Mathæus antequam ſparſi erant Apoſtoli, poſtea vero Marcus & Lucas; & quando ſcripta Mathæi ad fideles in Epheſo pervenerant Johanni perſuadebant ut ſcriberet ipſe etiam de his quæ deſiderabuntur:

Occasio scribendi Mathæo oblata.

Orta jam persecutione contra Apostolos, lapidato Stephano, occisoque Jacobo, factum est ut dispergerentur Apostoli, & ut prædicarent Evangelium Gentibus: Hæbrei vero qui crediderunt, hoc observato Mathæum accesserunt, rogaruntque ab eo ut quicquid iis verbotenus dixisset, ipsis in scriptis traderet; quod etiam præstitit, Tres Evangelistæ ea solummodo, quæ in uno anno egerat Dominus noster, scriptis mandarunt, ab incarceratione scilicet Johannes, usque ad Ascensionem: exceptis Nativitate & Baptismo, & Tentatione, aliisque nonnullis sine quibus fieri vix potuit, ut narrationum suarum caperent exordium, Johannis vero scripsit de Divinitate & de hujusmodi rebus, quæ duobus præcedentibus annis fecerat Christus, a tempore quo incepit prædicare Johannes, usque ad tempus quo in carcerem Inciderat, scopus vero suarum scriptionum fuit adventus Domini nostri in carne, beatitudinesque nobis ab eo profluentes.

Mathæus in Regione Palestinæ scripsit Hæbraice, & Marcus Romæ Lingua Romana, id est Lingua Francorum, Dominus tamen Junnius dicit, quod Marcus scripsit in Egypto; Lucas scripsit Græce in Alexandria, Johannes scripsit Græce in Epheso, tribus Linguis scriptum fuit Evangelium quia tres hæ Linguæ supra Crucem Christi scriptæ fuerunt, Hæbraice, Græce, & Latine, Hæbraice Ratione Judæorum, Græce Ratione Pilati, Latine ratione Herodis, & in ipsissimis Linguis quibus usi fuerunt in accusatione ejus hostes, ejus Evangelium prædicarunt Evangelistæ.

Lucas processit secundum rerum ordinem, & omnia proprio ordine disposuit, & prout gesta erant a Domino nostro scripsit; Johannes etiam similiter fecit, salvo eo quod nonnulla in medio reliquit, quia dicta fuerant per Socios suos, Mathæus vero non eodem processit modo sed usus est Doctrinæ Methodo cohærentiæ insimul collocando, Leges enim quas Instituit Dominus noster in uno capite ordinavit, alteri vero Evangelistæ, sparsim eas tradiderunt, & Marcus sequitur dispositionem Mathæi, multi vero non Intelligentes, modum quo quisque eorum

rum reſpective ſcripſit, exiſtimarunt ſe ſuiſſe ſibi invicem contrarios.

Quia principium Evangelii, fuit Baptiſmus Chriſti, prout ſupra diximus, propterea inde exorſus eſt Marcus, Mathæus enim altius ingreſſum fecit apud Geneologiam familiarum, ut monſtraret Hæbreis quod ſicuti prædixiſſent Prophetæ Chriſtus ortus eſt, Lucas vero altius orditur & pertingit uſque ad Nativitatem Johannis, ut ſubaccuſaret eos qui præfatione omiſſa aggreſſi fuerunt ſcriptionem Hiſtoriæ Chriſti, Johannes aſcendit uſque ad ſermonem divinum, ut monſtraret quod etiamſi ſocii ſui ſcripſiſſent, Chriſtum hominem fuiſſe quatenus incarnatum, erat tamen Deus, & cum Patre fuerat, & poſtea incarnatus, & homo factus fuit, Doctrina eorum medio Platæarum, & alta voce fuit prædicata, ipſis dicentibus Deus revelatus eſt in Corpore,& tolleravit paſſiones in carne, mortuus fuit, & Reſurrexit, & confirmata fuit eorum prædicatio, per Miracula quæ fecerunt.

Johannes loquutus eſt de ſublimibus,& ſocii ſui de inferioribus, Mathæus quidem quia ad Judeos ſcripſit, ei curæ fuit ut narraret Generationem ejus, & conſuetudinem in carne, Marcus vero, ſolicitus fuit ut ſcriberet contra Simonem qui prædicaverat Filium diſpenſationem ſuam egiſſe per Phantaſium, qua propter confirmavit ea quæ ad corporationem ſpectabant, dicitur quod in mandatis dedit ei Petrus, ut ſcriberet vice ſua & hac ratione (ut nonnulli exiſtimant) ne propter Petri Eminentiam ſocforum ſuorum ſcripturæ parvi haberentur, ipſe mandavit ei ut ſcriberet de ejus abnegatione accurate, ſimiliter Lucæ mandavit Paulus, ut ſcriberet in cujus Imitatione extenſe, admodum Oratoris Loquitur in confirmatione Theophili.

Corrigenda, in Epiſtola ad Lectorem, p. 2. line 3. *pro* Cycles, *lege* Cyclis.

A Clear and Learned Explication OF THE HISTORY OF OUR BLESSED SAVIOUR JESUS CHRIST, &c.

MAthew begins ſaying, *The Book of the Nativity of Jeſus Chriſt.* Mathew ſaid not as the Prophets, that the Lord ſaid unto me, or I ſaw a Viſion, for, by reaſon that the Jews were carried about after falſe Prophets, it behoved them to ſay ſo, but Mathew, forasmuch as he wrote to the faithful, he needed not to have imitated the Prophets, nor did he put his Name to the Book becauſe he wrote to thoſe who were near at hand, after the manner of a Narrative. Yet Paul becauſe he wrote to thoſe who were afar off, he wrote in the manner of an Epiſtle, and therefore it was neceſſary to put his Name thereunto, he calls the Book *the Book of Nativity*, becauſe the Nativity of our Saviour is the ſource of all Bleſſings, or even as Moſes names his Book from the *Creation* whil'ſt he Treats of ſuch other things as were tranſacted and performed in the World for the ſpace of two thouſand, two hundred and ſixteen years, and calls another Book by the name of going out, yet wrote therein of other things, ſo it is called the book of Generation, by reaſon that this is the principal matter, that God ſhould be born in the Fleſh; tho' he treats of the reſt of his Converſation on Earth, for it is the principal part, as being the beſt part that gives Denomination, ſay the Philoſophers; and although Baptiſm be the begining of the Goſpel, yet he commenceth from the

Nativity, that he might inſtruct the Hebrews, that this was the Meſſiah whom God had promiſed to Abraham, and David, that he ſhould ſpring out of their Seed, and that he was the Giver of the Goſpel.

Nativity is ſpoken in many ſences; Firſt, as from a Woman. Secondly, as from Baptiſm; according to that, *he who is not born of Water and the Spirit*; Thirdly, from the Grave; *who hath heard ſuch a thing, who hath ſeen ſuch things, that the Earth ſhould bring forth in one day, or that a Nation ſhould be born in one hour*? Fourthly, Nativity is ſaid alſo of things remote from the Birth, according to this; * *for in Jeſus Chriſt I have begotten you*, and *he was pleaſed to beget us in the Spirit*, and, *I know not what to morrow is to bring forth*, and, *who hath begotten the drops of Rain*, and, *he Travelleth with Iniquity, and hath conceived falſehood, and brought forth Deſtruction.*

Eſa. 66. 8.

* 1 *Cor.* 4. 15.

Job. 38. 28.

Pſal. 7. 14.

Fifthly, as the beam and ſplendor which is begotten of the Sun, or fire, and as the Eternity of the Son is begotten of the Father according to the Divine Nature, but here he doth not ſpeak of the Eternal Generation from the Father, but of the Temporal from the Virgin, and tho' it be called in Scripture the birth of Abel and Jacob, yet it is not there ſaid of any of the Fathers, the book of the Nativity, except of Chriſt, to the end, that we may take notice, that Chriſt, is not meer Man, but God, made Man. And, that he was not born according to the ordinary Courſe of Humane Nature, of Father, and Mother, but Supernaturally of the Holy Ghoſt, and the bleſſed Virgin.

Moreover, he begins at the Genealogies, to ſignifie, that although Chriſt was reputed by the Jews to be the Son of Joſeph, yet they were not perſwaded of his Eternal Sonſhip; yet of Joſeph there was ſome doubt, whether he were the Son of David or not; and this is accurately made known by the Genealogies, and the doubt Reſolved.

The Greek hath it, *the Book of making*, or being, and making, or being is ſaid to be nine fold; Firſt, when of nothing, ſomething is made; as the Heaven and Earth were made of nothing. Secondly, when of ſomething ſomething was made;

as

as the Firmament, and Trees were made of ſomething. Thirdly, by way of Contempt, as God ſaid, *Adam is made as one of us.* Fourthly, by way of Tranſmutation, *as Lots Wife was made a Pillar of Salt.* Fifthly, Imperſonally, *the Evening and the Morning were the firſt day.* Sixthly, by way of help, or aſſiſtance, as, *the Lord was with* Moſes. Seventhly, Temporally, *and I was as one who keareth not.* Eightly, Of Grace; according to that, *Moſes was a God with Pharaoh.* Ninthly, Without Tranſmutation, when one is become that which he was not before; ſo was Abel a Herdſman, and David a King and a Prophet, and Aaron a Prieſt, without changing humane Nature from what it was; and thus we ſay, *The Word of God was made Man,* God being not changed in his Nature.

The Son of David, the Son of Abraham; he calls him not the Son of Joſeph, becauſe he had not to do in his Generation; neither doth he call him the Son of Mary, although he was made Fleſh by her, it being not agreeable to the cuſtom of Scripture to compute Genealogies from Women; but he mentions David and Abraham, becauſe the beginning of his Generation of Chiſt is referred to them: For he ſaid unto Abraham, *In thy ſeed ſhall all the Nations of the Earth be bleſſed*: And unto David, *Thy Children ſhall ſit upon the Throne for ever.* And to ſhew unto the Hebrews, that he deſcended from David, as the Prophets had foretold.

Moreover he calls him the Son of David, thereby to raiſe the greater eſteem of him; he was a Nazarite becauſe nurſed in Nazareth, according to what Philip ſaid unto Nathaniel, *We have found Jeſus of Nazareth.*

The Promiſe was made unto Abraham, becauſe he was the firſt who was converted from Idolatry. It was alſo made unto David, foraſmuch as he was the firſt King who kept the Commandments, and for that he pleaſed God, and brought up the Ark, and was deſirous to build a houſe unto the Lord. He ſets David before Abraham, by reaſon of his Kingdom, his Majeſty, and the Renown of his Time; for the Fame of his Deeds were celebrated in the mouth of all men, and from him they expected that Chriſt ſhould ariſe; according to that, *Was it not*

from

from the ſeed of David, and from Bethlehem, that Chriſt was to ſpring? And they called all good Kings which ruled over them by the Name of David, as, *David my Servant ſhall rule them*; and, *I will ſet over them David my ſervant*: And it was with an oath ſaid unto David, *The Lord ſwore unto David in truth, and will not repent, Of the fruit of thy Belly.* And, *I have ſworn unto David my ſervant*; and, *A Rod ſhall ſprout out of the Root of Jeſſe.*

Again, he placeth David before Abraham, becauſe the Promiſe made unto Abraham, was, That he ſhould be *Father of Nations*; but it was promiſed unto David, That Chriſt the Redeemer ſhould ſpring out of his Seed; and it was meet that he from whoſe Seed Chriſt the Redeemer was to come, ſhould be preferred to him who was Chief of the Nations: For the Redeemer is more to be eſteemed than they who are Redeemed. For this cauſe it is that he mentions Abraham after David, becauſe unto him was the Promiſe of calling the Gentiles.

The Son of Abraham; that is to ſay, He calls Chriſt the Son of Abraham according to the fleſh; but he neither calls him the Son of David nor of Abraham, as of Marital Conjunction, but according to Genealogy and Deſcent; and he whom Mathew calls *the Son of David*, Mark calls *the Son of God*, and Luke *the Power of the moſt High*, and John the *Word of God*; but he was called God, and the Word, and the Power of the moſt High, becauſe he was ſo, and he was named the Son of David and of Abraham, for that he was made ſo; and he was one and the very ſame, and not different Perſons.

Abraham begat Iſaac; he ſets down this Genealogy to ſhew that Chriſt came, as God formerly had promiſed to Abraham and to David, and that he was the Meſſiah expected by the Jews, and that they were inexcuſable if they would not believe in him.

Iſaac begat Jacob, Jacob begat Judah and his brethren: He did not mention the Brethren of Iſaac and Jacob, becauſe they had no Commerce with the Stock of Iſrael, for they were *Heathens*, and the Sons of Iſhmael, Arabians, and Edomites, and not by reaſon of their being wicked, as others ſay; for the Scripture mentioneth thoſe who were more wicked than they.

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He mentioneth the Brethren of Judah, becauſe that from his Lineage is derived the Genealogy of Chriſt, who was of the Seed of David.

Judah begat Pharez and Zarah of Thamar; *He* mentions Thamar who was of the Gentiles, and was guilty of Fornication; hereby we are inſtructed of the Mercy and Goodneſs of God, who was not only made Man, but was born from ſuch-like Anceſtors as theſe; and by reaſon all men were brought under the yoke of Sin, there was a neceſsity of his coming upon earth; and if Judah ſinned, and David committed Adultery, how much more was the tranſgreſsion of others? *He* by his coming abſolved thoſe who were under the reproach of guilt, and his Goſpel accepted of every Believer, Adulterers, Fornicators, and as many of all ſorts as were Penitents. And it was for our Conſolation that he made mention of Thamar, that we ſhould not be aſhamed of our wicked Anceſtors, but be comforted by the Vertue, Pulchritude, and Ornaments of our own minds; for a man is not ſcandaliz'd by evil Parents; for if a Fornicatrix be converted into vertuous habits, her former evil manners will be no reproach unto her: *How* much leſs reproach is it to a man to have been the Son of a Fornicatrix, or the Adultery or Sins of his Fore-fathers, if his own Manners do not reproach him?

Moreover, he mentioneth Thamar to reprove the Jews, who boaſted of Abraham, and yet were deſtitute of a good Converſation; as if he had ſaid unto them, Behold, ſhe who committed Fornication was the Mother of David.

Furthermore, we ſay, That Thamar did not ſit there with a purpoſe of Fornication; and it is manifeſt from what Judah ſaid, *She hath been more righteous than I*; but that ſhe might miniſter to the Generation of our Saviour Chriſt, who was concealed in Judah, and this is known from hence, that ſhe did thus with him, and no other man; and thus ſhe did after the death of his Wife, that ſhe might not ſeem to offend, for the Law was not then written which prohibited the ſame. Gen. 32. 26.

Again, ſhe had the greater proclivity in her affections to Judah, in regard of his want of Children, for deſtitution of Children was reputed a diſgrace to every man.

Moreover, Thamar prefigured the Church and the Gentiles, who committed Fornication with Idols, and by the off-ſpring of Thamar were redeemed.

Thamar was of the off-ſpring of the Gentiles, ſo alſo was the Church; Thamar committed Fornication, ſo likewiſe did the Church commit Fornication with Idols; and as Thamar was mixed in the Genealogy of Chriſt, ſo was the Church made a parcipitant of the Body and Blood of Chriſt.

Thamar is expounded the Church, as calling Chriſt unto her בוא Come my Lord unto me, inhabit with me.

Wherefore doth he mention Pharez, and Zarah? Zarah ſignifieth the Eaſt, they appeared in the light of Gods Worſhip as Enoch, Shem, Japheth, and Melchizedech, and he ſprouting out for a while, and ſtretching forth the hand, their place was contracted, and as it were a certain partition was made

Secondly, Moſes is hereby hinted, who came between, for when Zarah drew back his hand; there was a partition like to an Hedg, and Pharez came forth, that is to ſay, the diſpenſation by Moſes, which Paul calleth a partition Wall, and Pharez is expounded an hedg, partition, or diviſion; and after him came again the diſpenſation of the Goſpel; and it was Zarah, who caſt the firſt beams of Light into the World at the firſt, and yet came laſt into it. Zarah therefore prefigured the Gentiles, and Pharez prefigured the people of the Jews, and as Zarah ſhewed his hand, and afterwards withdrew it; ſo alſo a New People; and the Inſtitutions of Moſes ſhewed themſelves in the days of Noah, and Abraham, and afterwards drew back, and the People, and Rites of Moſes Entred, as Pharez was born firſt, and afterwards a New People appeared, and as Zarah, who was born after Pharez, our Saviour ſprang from Pharez as to the fleſh.

Salmon begat Boaz of Rahab; He mentioneth Rahab to ſhew, that Chriſt came not as a Judg to Puniſh, but to Cure our Iniquities; and as he took an Harlot, ſo God Eſpouſed a Nature which went a Whoring after Idols, and clave thereunto, teaching us, that he admits of ſuch as are Penitent.

Rahab is Expounded an Aſſociation of Gentiles, and of Gods peculiar People.

Boaz

Boaz begat Obed of Ruth. Ruth was of the Gentiles, and he mentioneth her to ſhew the calling of the Gentiles, for the Law drave out the Amorites, and Moabites from the Congregation, from whom was Ruth; but the Goſpel by Faith in Chriſt called them; and as Ruth derived her ſelf from the Gentiles, ſo are the Gentiles called; wherefore ſhe is mentioned to reproach the Pride of the Jews; for behold, David proceeded from her; and as the Poverty of Ruth was not deſpiſed by *Boaz*; ſo neither was Chriſt aſhamed of thoſe of his Church, though deſtitute of Honourable Extraction. Ruth is *E*xpounded by the word / נחם which ſignifieth Reconciliation.

David begat Solomon of the Wife of Uriah; he brings into remembrance the Wife of Uriah, thereby ſignifying, that he was not aſhamed to write the Truth, and to declare the Sin of David, who by means of the Goſpel, and the deſcent of a Phyſitian who had no Sin, was Cured, and freed therefrom; and from the Murther of Uriah; for when David increaſed in Vertue, and became Eminent, he immediately obtained Remiſſion by him.

He alſo committed Adultery with Bethſhebah, but he Repented, and Wept, whereupon it was Revealed unto him, that the Lord ſhould come and heal him from Sin; and when he enquired concerning the place of his Son, he ſaid, *I will give no Sleep to my Eyes*, &c. and after he received the Promiſe of God concerning this; he ſpake, *Pſalm* 29th and the 16th, concerning the condeſcention of a Phyſitian even to Death, who ſaved the Souls of Sinners; and if any one ſhall be offended that David Sinned, let him take notice, that he committed this one Sin, the whole time of his long Reign; and therefore he offered a long, laſting, and a great repentance; and he was permitted to fall into Sin, that he might be a good Example for Sinners to repent as he did; and therefore he made Solomon to Reign in his ſtead, that all Men might know, that his Sin was remitted, and that the Jews might not conceive that Solomon was a baſtard, as was the other Boy whom God ſmote, and he dyed. Pſal. 132.4.

He

He mentioneth four Women, thereby ſignifying the four Corners from whence the Church is gathered.

Solomon begat Reboboam. After he had mentioned a ſtrange Woman, he brings theſe into remembrance, that he might reproach the fooliſh Jews, who boaſted of their Genealogy, and to teach them, that it is not the Noble Kin, but a mind fearing God, that is to be deemed Honourable; for behold David was greater than his Forefathers, and Solomons Mother did not debar him from the Kingdom, even ſo the Gentiles, if they will believe, their ſtock of Idolatry is no hinderance unto them.

Jehoſhephat begat Joram, and Joram begat Hoſiah. Wherefore did he paſs out Achaziah, Jehoaſh, and Amoziah? Some do relate, that Affricanus Biſhop of Emaus ſaith, the reaſon was, becauſe they were Sinners of the Seed of Jezabel, unto whom we ſay, that they were not of the Seed of Jezabel, for Jezebel was the Wife of Achab, but Joram took to Wife Atalia the Daughter of Omri, the Siſter of Achab, and of her begat Achaziah, although in one place, according to the ſenſe of the Septuagint ſhe is called the Daughter of Achab, by a miſtake riſing from the ſimilitude of Writing, according to the *Ex*poſition of Severus, and the Mother of Jeoaſh was called Thoba, of *Ber*ſheba, and of Amotſia, Jehoadan, which were of Hieruſalem; wherefore they were not of the *S*eed of Jezabel, nor were they greater *S*inners than *S*olomon, Achaz, and Manaſſe, who are Written. Saint *S*everus ſaith, that Joram the *S*on of Joſhephat took Athalia, the Daughter of Achab, and of her begat Achazia and Joaſh, and Amotſia, whom Mathew omitted, becauſe the Jews held in abomination the Idolaters of the Houſe of Achab; and for this reaſon it was, that he was ſilent as to thoſe who were born in Idololatrical Marriage, remembring this, *That Puniſh the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them who hate me*; unto whom ſome ſay, That Athaliah the Wife of Joram, and Mother of Achazia, was not the Daughter of Achab, but the Daughter of Omri, and the *S*iſter of Achab, and if out of regard to the Hebrews he forbore to ſpeak of thoſe who came from Athalia, how cometh

it

cometh to paſs, that he mentions Ozia, who was more Unclean and Abominable to the Jews than theſe?

Origen ſaith, that he therefore left out theſe, that the Generations from David to the Captivity might be adjuſted to the Number fourteen, for thrice fourteen Generations amount to forty and two; and it is a Figure ſignifying, that as at the end of forty two Progreſſions, the people of Iſrael inherited the Land of Promiſe; ſo at the end of forty two Generations, Chriſt aroſe, and gave the Inheritance of the Temporal Earth to the *Saints*. *Georgius de Gentibus* ſaith, That Mathew did not omit theſe three perſons, nor did he change the Number of the Generations, nor ſaid תרלד fourteen inſtead of ſeventeen; but foraſmuch as he wrote his Goſpel to the Jews, many of whom were skilful in the Greek Tongue, and deſirous to Tranſlate it out of Hebrew into Greek, and the Greek Tongue could not expreſs the Letters of their Names Cheth, Aign, and Tſadi, according to the pronunciation of the Hebrew, and Syriack Language, and that it hath not in its Alphabet guttural Letters, deeply ſounding in the Throat; ſo that the Interpreters when they came to Joram, the Words being, that he begat Achaſia, and he begat Jehoaſh, and he begat Amotſia, and Amotſia begat *Ho*ſia; they wrote the Names thus, that Joram begat Achoſia, and Achoſia Joaſh, and Joaſh Amoſia, and Amoſia Oſia: Others who followed them coming to Write the Goſpel in Greek, began from hence, that Joram begat Achoſia, and that Joram begat Oſia, by reaſon of ſimilitude of Names, and the variation of them in the one Letter Coph; and this perhaps they did unwillingly, or willingly to Adapt their Genealogie to fourteen Generations, for thoſe of the Jews who believed were mightily taken with the Number ſeven and fourteen; and ſo the Syriack Copies were derived unto all Nations.

*B*ut we Anſwer him thus; This is not true, and if it had been an Errour, or miſtake of the Writer, and Mathew himſelf had not left out thoſe Names; then Mathew muſt have ſaid, that from David to the tranſmigration had been ſeventeen Gene-

rations, but for as much as Mathew wrote afterwards fourteen Generations, we underſtand that Mathew omitted them. Others ſay, that the *H*ebrew Chriſtians put theſe three out of the Text, to Adapt the Generations from David to the Captivity, to the Number of fourteen, which was delightful unto them, for there is extant a Syriack Copy as Ancient as that Tranſlation from the Hebrew, which ſets down theſe three Kings in the Genealogy, and at the end of them computes fourteen, and not ſeventeen Generations, and this computation of fourteen Generations, the *H*ebrews introduced in the place of ſeventeen for allyance to fourteen, which was a Number grateful unto them; for that on the fourteenth day they departed from the Bondage of Ægypt. Others ſay, that Mathew omitted thoſe Names, becauſe they were abominable in the Eyes of the Jews, for Achaſia aſſociated himſelf to the *H*ouſe of Achab, having ſent *S*hips to fetch Gold, and aſcended unto the High Places of Ramath Gilead with Ahab, and reproved the Prophet, and was afterwards ſlain by Jehu, and Joaſh by reaſon of the Sons of Jehojedah the Prieſt. Amotſia alſo was ſlain in Rebellion, having excited the King of Iſrael to War with him, and by occaſion of him, and by his hands, was the Wall broken, and the Sanctuary violated, wherefore Mathew omitted them, for the ſtock will take up that which is pleaſing unto him.

Joſiah begat Jocaniah, and his Brethren in the Babyloniſh Tranſmigration; in the Book of the Kings, and in the book of Bar Jamin it is not Written, that Joſiah begat Jocaniah, but that Joſiah had five *S*ons, Jehu, Achaz and Eliakim, who was Joiakim, and *S*halon, and John, and Tſedekiah, who was Mathania. Others ſay, That Joſiah begat Jehoas, who was John, and Jojakim, who was *E*liakim, and Tſedekia who was Mathania, and Shalon who was Jokania; others call Shalom Jokania; the book of Bar Jamin, that is to ſay, computing the Sons of Joſiah, and Joiakim, who is Eliakim, begat Jokaniah who is Joiakim, who was led Captive to *Babylon*, and how is it that Mathew doth not write, That Joſiah begat Joiakim, and Joiakim Jokaniah; and Georgius ſaith, That he wrote ſo, but ſaith, that the Tranſcriber miſtook, and

and wrote Jocaniah, inſtead of Joiakim. Others ſay, That Mathew omitted Joiakim, becauſe he was deſpiſed, and ſlew Euria the Prophet, the Son of Shamaiah, and had Defeated, as he thought, the Prophets. Jokania his Son departed, leaſt the Sanctuary ſhould be reproached, and was perfect, and therefore he ſets down his Name. Others ſay, That Manaſſeh was worſe than he, how then doth Mathew ſet down his Name? But we Anſwer, that every one of them was called by two Names, as Joiakim, and Eliakim, and Joiakim and Jokania the Son of Joiakim; wherefore Jokania was the Grandſon of Joſiah; and he calls him his Son according to the Uſage of Scripture, which calls Lot Abrahams Brothers Son, his own Brother; for, Abraham ſaid, *We are Brethren*, and Laban the Sons of his Daughters.

Moreover, Nathania, and Jehoaaz, who were the Uncles of Jokania, he calls them his Brothers.

Again, Joſiah begat Jehoaaz who was called Shalom, and Eliakim, who was Jojakim, and Mathania who is called Tſedekia; and from the time that *Pharaoh the Lame* ſlew Joſiah, he made Johoaaz his Son to Reign, whom when Pharaoh had bound and looſed, he placed as King in his ſtead Eliakim his Brother, the Son of Joſiah, and Pharaoh called him Joiakim; and after the death of Jojakim, he made Jojakim the Son of Jocania to Reign, and afterwards he was called by the Name of his Father Jojakim, and him Nebuchadnezzar led away captive, and placed in his ſtead Mathaniah his Uncle, who was called Tſedekiah by Nebuchadnezzar; all theſe the Evangeliſt records, in ſaying, *Jeconia and his Brethren*; for the Kingdom was derived by all of them.

In the Captivity of Babylon. He mentioneth the Captivity of Babylon, to ſhew that the Jews were not amended from their iniquity, no not after they were led into Captivity. And again, for that the Captivity remained for Generations, he ſaid, *From the Captivity until Chriſt, Fourteen Generations.*

Moreover, becauſe there was a neceſſity of the coming of Chriſt, that he might redeem us from the Captivity of the Devil, and of Death, he doth not mention the going down into Egypt

Egypt, as he doth the Captivity of *Babylon*, for that deſcent was a long time before, and this was but newly paſt; and that was not for their Sins, but it was for their Sins that they were led Captive into *Babylon*.

Furthermore, they did not fear the Ægyptians, but they were in a continual dread of the Babylonians; but foraſmuch as Joſiah did not ſee the Captivity of Babylon; wherefore did *Mathew* ſay, That Joſiah did beget Jokaniah, and his Brethren in the Captivity of Babylon? We anſwer, That therefore the Captivity is computed from the time of Joſiah, becauſe then Jeremia propheſied concerning it: *Even* as God ſaid unto Abraham, *Thy ſeed ſhall ſerve in a Bondage Nine Years*, where the years are reckoned from the day wherein thoſe Words were ſpoken, until the going out of *Egypt*. So in the time of Joſiah *Jeremiah* propheſied concerning the Captivity, and from that time made his Computation, and for that reaſon accommodates the Captivity to *Joſiah*; on the thirteenth year of *Joſiah Jeremiah* propheſied concerning the Captivity, and from that time to the thirtieth and one year of Joſiah his Reign.

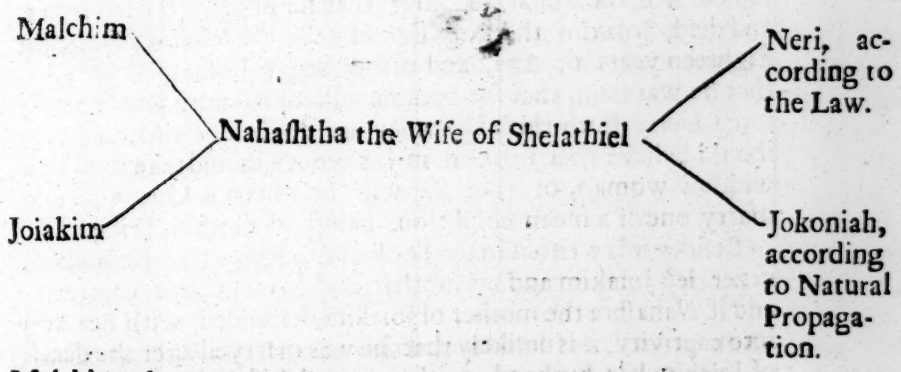
Jocaniah begat Shelathiel, and Shelathiel begat Zorobabel. *Jeremy* ſaid concerning *Jocania*, That his Seat was deſpiſed, as being without Sons, and that none of his Seed ſhould ſit on the Throne of David; yet Mathew here ſaid, That Chriſt did deſcend from him by Genealogy, according to that, *The Lord will give unto him the Throne of David his Father*; and Ld. Severus ſaith, That this of Joconiah, the Prophet ſpeaketh ſo, for that the *Earthly* Kingdom was held in Judah but the Kingdom of Chriſt, and his Throne, was not the Earthly one, but that which is heavenly, in reſpect whereof, he ſaid, *My Kingdom is not of this World*, yet is he King over the ends of the Earth.

Others ſay, That Joconia who was before and in the Captivity, was not the ſame of whom Mathew ſaid, that he was after the Captivity; but that other who was before the Captivity, of whom mention is made in the Book of the Kings, is he who was after the Captivity, and in the *Book* of Jeremiah is mentioned, whom he curſed, and called Joiakim.

Others ſay, That the Joconia of whom Jeremy ſpeaks, was not

not the ſame with that of Mathew, and he of whom Jeremy ſpeaks, was Tſedekiah the Son of Joſiah, whoſe Children were ſlain before his face in the Captivity, and he dy'd in Babylon, grinding in a Mill; but he of whom Mathew ſpeaks was Jokoniah the Son of Jojakim, and his Mother was called Shuſhan, and ſhe was the Siſter of Jeremy the Prophet; and this Jokoniah begat Shelathiel.

It is now neceſſary to enquire whether Shelathiel and Zorobabel, mentioned by Mathew, be the ſame with thoſe of Saint Luke, or others; and if they be the ſame, wherefore doth Mathew call Shelathiel the Son of Jokonia, whom Luke calls the Son of Neri? We anſwer, That St. Severus wrote that often-times Mathew and Luke produced the very ſame Perſons; for Families are uſed after the ſimilitude of Rivers, which run in divided Channels to run together again, and being divided from one another, to be intermixed by intermediate Perſons after they have been long ſeparated; for behold, both the Evangeliſts make mention of Shelathiel, for Mathew names him the Son of Jokonia according to the courſe of Natural Generation, and Luke calls him the Son of Neri, in reſpect of Legal Deduction.



Malchim, the Father of Neri, who was derived from Nathan, took to wife one who was called Nahaſhtha, the Daughter of Eliathan from Jeruſalem, and of her begat Neri; and when

Malchim died, Jojakim the King took Nahaſhtha for her Beauty, and begat Jokonia, and this Neri and Jokonia were Brethren by the Mother; and Neri took a wife and died without Children, and Joconia his Brother took her, and of her begat Shelathiel, according as was commanded by the Law, that if a Man ſhould die without Children, his Brother ſhould take his wife, and raiſe Seed to his deceaſed Brother; and Shelathiel was the Son of Jokonia by Natural Propagation, and the Son of Neri by Legal Inſtitution: And Mathew ſaid, that Jokonia was the natural Son of Jojakim, and Luke ſaith that Shelathiel was the legal Son of Neri; wherefore both of them are in the right.

Georgius ſaith, that they were not the ſame; but that Neri, who was derived from Nathan, being willing to reſemble his Son by the Son of Jokonia the King, called him Shalathiel after his name, even as Shalathiel in emulation, willing to repreſent his Son by the Son of Shelathiel, called him Zorobabel, And this is certain from hence, that there are many Names impoſed by Mathew from David and under, which are ſynonimous with thoſe of Luke, ſuch as are Joram, Eliezer and Eliakim, for there was often-times a Synonimity in the Genealogy, either by Chance, or Deſign, as ſay the Philoſophers.

Moreover, it is doubtful how Malkim being from Nathan, took at firſt Nahaſhta, and after that he begat Neri from her, and died, Jojakim the King ſhould take the Widow, he being Eighteen years of Age, and of her begat Jokonia; or after that he was ſlain, that ſhe became wife to Malkim, and brought forth Neri: Both theſe Opinions are doubtful; this, that we ſhould believe that Jojakim in his youth ſhould take to wife a widdow woman, or that ſhe who had been a Queen ſhould marry one of a mean condition, being of another Tribe.

Beſides it is written in the book of the Kings, that Nebuchadnezer led Joiakim and his mother, and his wife into captivity; and if Nahaſhta the mother of Joiakim deſcended with her Son into captivity, it is unlikely that ſhe was marryed after the death of Jojakim her husband, neither would Joſiah have taken the widdow of Malkim for a wife to his Son Jojakim, therefore Neri the Son of Shelathiel, the Son of Jokonia, of whom Mathew

thew wrote, is not Shelathiel the *Son* of Neri, whom Luke ſets down, neither is it written either in the book of the Kings, or in the book of Bar Jamin, that Jokonia had a *Son* called Neri who dying childleſs, Jokonia took his wife, and of her begat *Shela*thiel. In the book of Bar jamin it is written thus concerning the *Sons* of Joſia, Jehoaaz, John, Jojakim, Tſedikia, *Shalom*; and that Jokonia was the *Son* of Jojakim; therefore they are not the ſame who are mentioned by Mathew and Luke, neither do they agree in Name.

Zurubabel begat Abiud. Zurubabel is expounded the Seed of Babel, becauſe he was there begotten, and born, Mathew ſaid, *That Zurubabel begat Abiud*, and Luke ſaith, *That Zurubabel begat Reſa*; my Lord Severus ſaith, That Zurubabel had two Sons, Abiud, and Reſa, and that Mathew reckons the one, and Luke the other, and as from David the Genealigies are divided between Nathan, and Solomon; and they deſcend to Joſeph, Mathew taking up the Genealogie of *Solo*mon, and Luke that of Nathan; ſo alſo from Shelathiel the Genealogies are divided between Abiud, and *Reſa*, and they likewiſe come down to Joſeph.

Georgius de gentibus ſaith, That the Zurubabel who begat Abiud, and the other who begat Reſa, of whom Luke ſpeaks, were different perſons; others ſay, That Abiud the Son of Zurubabel was called by two Names, Abiud ſaying I and Reſa, and therefore every of the Evangeliſts call him by a particular Name, even as the Sons of Joſiah were every of them called by two Names.

Mathan begat Jacob, Jacob begat Joſeph the Husband of Mary, from whom Jeſus was born, who is called Chriſt. By the word ܕܡܢܗ. *from whom*, had it not been pointed, it might have been thought that Chriſt had been born of Joſeph, but the *Supernal* Point over the Word ܕܡܢܗ. thus written, ܕܡܢܗ. ſheweth that he was begotten of the Virgin, and not by Joſeph, and according to the Greek Tranſlation it is not ſo written, but *Joſeph the Husband of Mary*, ܓܒܪ ܡܪܝܡ in the

Feminine

Feminine Gender ἐγεννήθη Ἰησῶ Wherefore if Mathew had omitted the Gender, it would have been thought that he had been the *S*on of Joſeph; but foraſmuch as he wrote ܡܢܗ and not ܡܢܗܘ *ex qua*, and not *ex quo*, he makes it manifeſt that he was born of Mary, and not of Joſeph.

Moreover, by reaſon he added *the Husband of Mary*, he ſheweth, that he recited the Genealogie with regard to Mary, and that ſhe was of the Houſe of David, and of Abraham, and therefore he bringsin her Name. Mathew calleth Joſeph the Son of Jacob, and Luke calleth him the Son of Heli, for that there was a certain Man whoſe Name was Mathan, of the Lineage of *S*olomon, and he took a Wife whoſe Name was Eſther, and of her he begat Jacob; and Mathan dyed, and *E*ſther became the Wife of Matatha, of the Progeny of Nathan, and of her he begat *H*eli, and Eſther had two Sons, one by Mathan, and one by Mattatha, and Heli took a Wife, and died Childleſs, and Jacob his *B*rother took his Wife in conformity to the Law, that he might raiſe *S*eed to him who was Dead, that his Name might not be forgotten, and Jacob begat Joſeph, and Joſeph was the Son of Jacob according to natural propagation, and to Heli according to the diſpoſition of Law, and Mathew calleth him in reſpect of Nature, and Luke with regard to the Law, for, naturally the traduction of Seed conſtituted by Law was his, who begat (Children) in the name of his deceaſed Brother, who died Childleſs.

Wherefore doth Mathew proceed to Solomon, but Luke ſets down Nathan, and ſo they run down to Joſeph?

Some ſay, that Mary was derived from Solomon, and Joſeph from Nathan, and Mathew ſets forth the Genealogy of Mary, but Luke that of Joſeph, and if it be ſo, wherefore doth Mathew declare this concerning Jacob, that he begat Joſeph, whereas naturally he did not beget him? And if they ſhall ſay that Luke ſpeaks of the Genealogy of Mary, and Mathew of that of Joſeph, wherefore did Luke impoſe this upon the ſtock from whence Chriſt was born, that he was *ſuppoſed*?

Philoxenus ſaid, That Mathew wrote concerning the natural

ral Genealogy, and therefore ſaid, ſuch an one begat ſuch an one, but Luke treated of Legal Genealogies, and therefore wrote this, that he was *ſuppoſed*.

And hereunto Affricanus gives Teſtimony, who ſaid, that the Names of the Genealogies were reckoned among the Hebrews, either naturally, from the account of Seed, or according to the direction of Law, as, he who is born by Adoption to one who dies without Children, or of one who begets in the Name of his Brother dying Childleſs, for, as yet they had no hope of the Reſurrection; and the Evangeliſts computed both the Natural and Legal Genealogy, for the Genealogies of Solomon and Nathan were intermixed: Wherefore each of them from Nathan as well as from Solomon, was the Father of Joſeph; Eli who was of Nathan, and Jacob who was of Solomon; and he was by Nature the Son of Jacob, but by Inſtitution of Law the Son of Heli, that is to ſay Eli. And whereas Mathew ſhewed, according to the Natural Account of Genealogy, that Joſeph was derived from David, and ſome Men ſeemed to oppoſe him, and ſaid that Joſeph was the Son of Heli, and not of Jacob, prevaricating in reſpect of the Legal Genealogy: Wherefore Luke, minded to confute their folly, ſhewed, that though Joſeph ſhould be referred to Heli by Legal Inſtitution, yet even ſo the Lineage of Chriſt would be found to proceed from David. For, he did not place the Genealogy on Mary, nor did he ſay, ſuch an one begat Mary, of whom Chriſt was born; for it was not the Cuſtom of the Hebrews to derive Genealogies by Women, wherefore he computes not Mary but Joſeph, that he might not ſeem to confound Order.

Moreover, we ſay, That in the Commemoration of Joſeph, the Virgin alſo is notified with him to have deſcended from David; for every Tribe was knit with its own Tribe; although ſome rare Examples there are of departing from Tribe to Tribe: But Joſeph and Mary were near related to one another reſpectively, as the Grand-children of two Brothers; One Eliezer begat two Sons, Mathan and Jotham, and Mathan begat Jacob, and Jacob begat Joſeph; and Jotham begat

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Tſadock, and Tſadok begat Mary; and her Mothers Name was Dinah, and ſhe was the Siſter of Elizabeth; and this was ſhe of whom it was ſaid, *Behold, Elizabeth thy Kinſwoman.*

The matter was ordered by hint of Divine Providence, that the Kingdom and Prieſthood of David and of Levi, might receive accompliſhment in Chriſt.

Moreover, for this reaſon he reckons Joſeph, and not Mary, for that if the Jews had known that Mary had not conceived from Joſeph, they had ſtoned her; her Virginity was conceal'd from all Mankind, except Joſeph, who learn'd it from the Angel, and Elizabeth who learn'd it from the holy Ghoſt.

John ſaith, Chriſt was not willing that they ſhould know the manner of his Nativity, viz. that he was born of a Virgin, but reſerved the knowledge thereof to its proper time, that the Virgin might be free from puniſhment; for if the Jews had learned thus much at firſt, they had not believed that a Virgin could bring forth, and they had ſtoned her: For if they called him who drove out Devils, *The Prince of Devils*, how would they believe that *a Virgin ſhould bring forth (a Son?)* It may be enquired, Where were the Fathers of Mary, for her Father was called by many Names, Joiachim, Jojachim, Jonchir, Tſadok, Jezedik, and her Mother alſo was called Dina and Hana?

Jacobus Auræus ſaith, That Hiſtories do recount that Mary was the Daughter of Jojachim of the Tribe of Judah, who was the Son of Aſther, in the Original Panthir, and Aſther was the Brother of Malchi the Son of Neni in the Original, he who was of Neri, and deſcended by the Genealogy from Nathan, and was on the Mothers ſide from the Tribe of Levi, and dwelt in Galilee, in a place of the City of Tiberia; he calls Joſeph the Husband of Mary, when he was her Spouſe, according to the Cuſtom of the Scripture; for it is ſaid in *Deuteronomy, If there ſhall be a Wife betrothed unto a Man, and a Man ſhall find her and lie with her, take them both forth and let them be ſtoned; the young Woman, becauſe ſhe did*

did not reveal it; and the Man, for that he lay with his Neighbours Wife.

It is known from hence, that he who is betrothed is called Husband; and ſhe who is eſpouſed, is called Wife; whence it is known that Chriſt and the Virgin were of the Seed of David.

We ſay it is manifeſt that Chriſt is of the Seed of David according to the fleſh, from this, That he was born of Mary, who was of the Houſe of David, and of his Seed; and it is certain that the Virgin deſcended from *David*, becauſe every one took a Wife of his own Tribe, that Inheritance might not be in Commixture, nor Confuſion be in the Lands, nor War amongſt them; and Joſeph obſerved this Commandment, and took Mary a Daughter of David; for had ſhe not been from David, ſhe had not gone up to Bethlehem with Joſeph the Son of David.

But how did Chriſt ſit on the Throne *of David*? We ſay, That there ſeems to be a threefold kind of Davids Throne; the one was corporal which was made of Wood and Ivory, and was Adorned with pretious *S*tones. Secondly, They were accuſtomed to call the Throne of the Kingdom the Primacie and Authority over the whole Nation. The third is according to what God promiſed to David, *I will build thy Throne for ever and ever*; and, *His Throne ſhall be as the Sun before me*; but theſe things which were promiſed to David but not fulfilled, were accompliſh'd in our *S*aviour, according to the Word of Gabriel, who called the Houſe of Jacob, *The Gentiles who believe in him.*

Fourteen Generations: For he doth not ſay the forty two Generations altogether, nor doth he divide them into ſix parts, for the Number *Seven* was dear unto them; but he divided the Total into three parts, hinting thereby, that as it was not grievous unto them, that they were changed from the Government of Judges, to the Government of Kings; and from the Government of Kings, to the Government of *H*igh-Prieſts; ſo it ſhould not ſeem ſtrange in your Eyes, that ye are changed from theſe to the Government of Chriſt, tho Chriſt alſo

was

was a Judge, a King, and an High-Prieſt; for as his ancient Types Miniſtred unto him, ſo he applyed them altogether unto himſelf.

The Jews Accuſed the Apoſtles as introducing new Laws to the Creature, and Mathew willing to ſhew that they were far from blame, he ſignified that the Government of *God* always varied in the Adminiſtration of Affairs, accordingly as was expedient, and agreeably to the Mutation of things, divided the Number of Generations; from Abraham unto *Saul* they were ſubject to Judges; Mathew accounts *Saul* as a Judge, for that he Governing filled up the time and was rejected. They were under Kings from David to the Captivity, and from the time the Kings ceaſed in the Captivity, they were Governed by the Chief Prieſts; wherefore, according to the change of Conſtitutions he divided things, and he hints, that it is no wonder, if he who at firſt ſet up Judges, and afterwards Kings, and then Rulers, ſhould ſet up the Government of his *Son*, for neither did the change of State-Affairs amend the Jews; but whileſt they were Governed by Judges, Kings and Rulers, they ſtill continued in the ſame *Sins*.

Philoxenus ſaid, That therefore he divided the Generations into three parts, becauſe the Father revealed the Promiſe concerning his *Son* in three Places; to Abraham; ſaying, *in thy Seed ſhall the Nations be Bleſſed.* To David, *I will Eſtabliſh thy Seed for ever*; Moreover by another Prophet, that *David my Servant ſhall feed them*,

Others ſay, That this Promiſe was made to Adam at his Creation, and that for this Reaſon, he Aſcended unto Adam, he divided them into doubled Sevens, that is to ſay fourteens, that by Weeks he might Illuſtrate the Words of Daniel, and (to ſhew) that he was the expected Meſſiah, and that the Prophets preached concerning him.

This was *Chryſoſtom.*

In the laſt of the Generations, whereas he ſets down but twelve; ſaid they were fourteen. And the *Lord John* ſaith, that he put the Captivity in the place of a Generation, and *George* ſaith, that Chriſt was reckoned a Generation; for as the

de Gentilibus.

the word עד [*until*] did not exclude David from the Fourteen Generations in the firſt part, ſo neither doth the word עד [*until*] exclude Chriſt from the laſt part; but the middlemoſt was made Fourteen, by the leaving out of Three.

Others ſay, That the laſt part was made Thirteen, by leaving out One between Shelathiel and Zorubabel, that is to ſay, Nadabia, that the Number of Fourteen may be made up of Mary, for that inſtead of her Fore-fathers, ſhe entred into the place of a Generation, or he brought Chriſt into the place of a Generation, as we have ſaid.

Euſebius ſaith, That he doth not reckon Fourteen Generations by the Number of Men, but ſome certain quantity of years, which was divided into Fourteen parts: The firſt part conſiſted of eight hundred years, and the Generations thereof were Fourteen; but the middlemoſt conſiſted of four hundred years, and its Generations were Twelve; the firſt and the laſt were equal as to the Number of Perſons, but he computes the the middlemoſt with the Two, by reaſon of the paucity of Years and Perſons.

The GENEALOGY, *according to the ſenſe of Georgius de Gentilibus.*

The Genealogy of the firſt part.	The Genealogy of the ſecond part.	The Genealogy of the third part.
Abraham	*Salomon*	*The Captivity*
Iſaac	*Rohboam*	*Shelathiel*
Jacob	*Abia*	*Zorubabel*
Judah	*Aſa*	*Abiud*
Pharez	*Joſhapat*	*Aliakim*
Hetzron	*Joram*	*Azor*
Aram	*Ozia*	*Zadok*
Aminadab	*Jothan*	*Achin*
Nahaſhon	*Achaz*	*Eliud*
Salmon	*Hezechia*	*Eliezer*
Boaz	*Menaſe*	*Matban*
Obed	*Amon*	*Jacob*
Jeſſe	*Joſia*	*Joſeph*
David	*Jochania*	*Chriſt*
Fourteen Generations.	Fourteen Generations.	Fourteen Generations.

The Genealogies of the Two Evangeliſts, and the Difference between them, according to the Judgment of St Severus.

The Holy Genealogy of St. *Luke* alone.

Adam, Sheth, Enoſh, Kain, Mehalliel, Jered, Henoch, Methuſhelah, Lamech, Noah, Shem, Arphaxad, Kainan, Shalech, Eber, Phaleg, Arao, Sarug, Nahor, Therah: From Adam hitherunto Twenty Generations and Fathers.

From

From hence Mathew and Luke agree, *Abraham*, *Iſaac*, *Jacob*, *Judah*, *Pharez*, *Hezron*, *Aram*, *Aminadab*, *Nahaſhon*, *Salmon*, *Boaz*, *Obed*, *Jeſſe*, *David*. Glory to Chriſt the Lord, to whom all things are eaſie.

Moreover, Thoſe of Luke from Abraham to Joſeph, were fifty five Fathers; and from David to Joſeph were forty two, and thoſe of Mathew from Abraham to Joſeph were forty and two, taking into Computation the Captivity and Chriſt.

Whence did Mathew and Luke learn the Genealogie? We ſay from the Holy Ghoſt, as the Prophets taught hidden things, and from the book of *Bar Jamin*, and from the books of *Eſra*. Moreover, it was the Cuſtom of the Jews to repeat their Fathers Genealogies by word of Mouth, or Tradition, *I ſuch a one the Son of ſich a one*, from one to another, unto Adam. Wherefore Paul commanded Timothy *to abſtain from Fables and Genealogies*. Mathew becauſe he wrote to the Hebrews, began from Abraham and David, becauſe to them the Promiſe was made, and that was ſufficient to Anſwer his purpoſe; but Luke Aſcended to Adam, becauſe he wrote to the Gentiles, to ſhew that Chriſt alſo ſprung from Adam, and to abate the Pride of the Jews who gloried in Abraham. Again he Aſcended to Adam, in myſtery of Baptiſm, to ſhew that he who is Baptiz'd and Regenerated, is to Aſcend to God whoſe Sons we are made. And moreover, to take away that doubt; *How can a Virgin bring forth a Child*, he ſhew'd, that as the *Spirit* was able in the beginning to form Man without Copulation; ſo was he able at laſt, and formed the body of the Word from the Virgin without Copulation, for it was the one and the ſame operation of the Father, and of the Son and of the Holy Ghoſt; and for that the Father framed Adam, it is certain that the Son and the Spirit framed him.

Wherefore doth Mathew deſcend in the Genealogy, and Luke Aſcend?

We ſay, that this is the Cuſtom of the Scripture, it is written in the book of *Ruth*, *Pharez* begat *Hezron*, and *Hezron Aram*, and *Aram Aminadab*, and *Aminadab*, and ſo forth until he deſcended to David. It Aſcends where it ſaith *Helkana* the Son of *Jochom*, the Son of Elihu, the Son of Aho, the

Son

Son of Reſoph. Again Mathew deſcends to ſhew, that the Word of God deſcended, and came for our Redemption according to the Promiſe firſt made. But Luke Aſcended, to ſhew that they who are Baptiſed mount up to Heaven; and this is manifeſt from hence, that he ſpoke of the Genealogy, in reference to Baptiſm.

Moreover, Mathew recounts the Natural Generation, to ſignifie, That the Natural Generation brought us downward; but Luke the Legal Generation, to ſhew that the Legal Generation is to us an adumbration of Adoption, and of the Reſurrection, and that we are to Aſcend by the Laver of Regeneration, and to be made the Sons of God.

Wherefore doth Luke compute ſo many Names from David to Chriſt being forty three, and thoſe of Mathew are but twenty eight, beſides thoſe omitted by the Writers, being *revera* thirty two?

We ſay, That there was not an equal courſe of Generations in all Families; for it was one progeny that draweth from Nathan to David, according to Luke; and that is another which is by Solomon as Mathew Wrote; for we have ſeen many being of equal years who took Wives, ſome of whom have Children and Grand Children; ſo that in the one may appear three deſcents, and in the other one; wherefore it is no wonder, if one Genealogy be more or leſs fruitful than another in deſcents. Moreover, Mathew reckons the Natural Fathers from David to Chriſt; but Luke computed Natural and Legal, and therefore Luke hath more than Mathew.

Wherefore doth Mathew compute the Natural Genealogy, and Luke the Legal? Becauſe Luke had formerly learnt, That the Jews blamed Mathew concerning the Genealogy, for that he had mentioned culpable perſons, as Jochania.

Luke. Moreover, They ſaid that Joſeph, although he was *Natural*ly the *Son* of Jacob, yet it being not fit, that his Name ſhould have been Written with his Name; but that *Eli* was he on whoſe Name the Seed was Eſtabliſh'd; *He* being willing to ſolve this Querie wrote the Legal Progenies, and Aſcends to Genealogy of Perſons, who were differing from *Nathan*; and comes again to call the Progeny, and ſheweth, that although Joſeph

Joſeph ſhould be referred to *Eli*, yet ſo Chriſt appears to be of the Lineage of David.

An Objection of *Julian the Wicked*: If Luke wrote the Legal Genealogies, wherefore ſpeaks he of Obed the Son of Boaz as according to Nature, and not of the Son of Malion, according to the Law as it is written in Ruth?

And we anſwer, That the Mad-man did not underſtand the matter; for the Controverſie concerning Joſeph was Whether he was from David or no; and there was no Controverſie concerning this from David to Abraham, for all the Jews were from Abraham; therefore Luke from Chriſt to David computes the Legal Fathers, and from David to Abraham the Natural, and from Abraham to Adam the Legal Pedigree.

Wherefore doth Mathew mention the culpable Men and Women, and Luke the vertuous?

We anſwer, That it was Mathews deſign to ſhew that God came to call Sinners to Repentance, and did not diſdain that Mankind whom he created, ſhould be united to him, and that he ſhould Juſtifie the ſame; and for this Reaſon he mentioned the Culpable: But Luke having a deſign to teach that it was unfit that ſuch as were baptized and made the Children of God, ſhould be ſubjected to Sin, he computed the blameleſs Lineage of *Nathan*, and for this reaſon doth not mention *Jechania*, and the like of him.

Aphricanus and Euſebius place Malchi in the third place from the end, as alſo *Mathan*, who is written before Joſeph; *Joſeph the Son of Eli the Son of Malchi*: But in the Syriack Copy of Luke, remaining with us, he is ſet in the fifth place, *Joſeph the Son of Heli, the Son of Matthath, the Son of Levi, the Son of Malchi*. Moreover Aphricanus placeth Fifty Perſons in Luke from Abraham to Joſeph, and in the Syriack Copy of Luke there were Fifty ſix, and it is neceſſary to enquire after the Truth.

Gregorius Theologus ſaith, There were Seventy Seven Generations from Adam to Chriſt according to the diſcourſe concerning Genealogies of Luke; the Gloſſane and Jacobus Batanenſis in the Epiſtle to Maron ſaith, That from Abraham to Chriſt were forty two Generation as Mathew wrote, and according

cording to Luke Fifty Seven. If therefore according to the Sayings of these *Doctors*, and according to our Copy of the Gospel, there were 77 Generations from Adam to Christ, there remain 57 from Abraham to Christ, as saith Dominus Jacobus; so that taking one from 57, *to wit Christ*, there are left 56 from Abraham to Joseph; and not fifty only, as said Aphricanus, and our Syriack Copies are true; and Aphricanus is not *so* in setting down only 50 persons. And this also we are finally to take notice of, that in the Syriack Copy, there are written 55 persons from Joseph to Abraham, and not 56, as said Theologus, and Jacobus Batanensis; and we are of opinion, that the Scribe omitted one Name, and so it was left out of many Copies, computing the Names from Christ to Nathan the Son of David. In the Greek and Syriack Gospel, there are found but 42; so, that adding thereunto 14 Generations from David to Abraham, they make up only 56, and not 57, as said Jacobus; which being all put together, amount to 76, and not to 77, as said Theologus, there being one Name forgotten about the Middle.

And the Nativity of Jesus Christ was thus: For our Lord is called in Scripture by 52 Names; whereof some agree to the time before his being made Man, as the Word, the Son, Splendor and the like; and some to the time of being made Man, as Jesus Christ; and some denote his Union, as Emanuel, so called from the Divinity and the Humanity, which Word Emanuel is Expounded, *God with us.*

Here it behoves us to inquire, what the Name Jesuah signifies? We say, That Jesuah is an Hebrew Name, and with us imports a Redeemer; but the Grecians call him *Jesus*, and say, that it is Expounded *Healing*; therefore he is a Redeemer, because he Redeemed his people from their Sins; and he is *Healing*, because he *Healed* and Cured those who lay under the Calamity of Sickness and Diseases; and Moses imposed first the Name on Joshuah the Son of Nun; and he was a Type of Christ, and was at first called Hoshea; and as this Name was imposed from verity of Fact, so the Name *Emanuel* signifieth this, that by Birth from a Woman, *The Word of God was with us.* The Word Christ teacheth us, That as Man he is said to have

have been Anointed after the manner of Men, as the Name Jeſus ſignifieth, that he Revived and Redeemed us; wherefore the Names of Jeſus, Chriſt, and Emanuel, are the ſame in force of Underſtanding; Moreover, The Name Chriſt ſignifieth an Unction in Chriſt, a certain kind of Election.

The Ancients had three ſorts of Anointing, firſt Paraboli-cally with Oyl, as Kings and Prieſts; Or *by Grace*, That is to ſay, by the Spirit in an hidden manner, as Prophets and Prieſts; or for Honor and Diſtinction by direction of Actings, as the houſe of Abraham, Cyrus and Hazael; and the name Anointing is uſed in ſeven manner of ways. Firſt, For quantity, as what is meaſured by Cubits, or Palms, and as the Angel meaſured Jeruſalem a thouſand Cubits, and *as with a Span meaſureth he Man.* Secondly, For Grace, as the Prophets, who were Anointed privately with the Spirit: Thirdly, for Oyl, as the Kings and Prieſts were Anointed with Holy Oyl, and Men likewiſe with ordinary Oyl. Fourthly, in the way of Honour, as it was ſaid of the Houſe of Abraham and Iſaack, *Touch not my Anointed.* Fifthly, by way of Diſtinction, as they who are ſet apart to do ſomewhat by Direction, as Cyrus and Hazael, who being ſeperated for a deſign, were called *Anointed:* Sixthly, for Faith, as, *That which is of Faith, and Baptiſm is as the Body of Chriſt.* Seventhly, for the Holy Ghoſt, even as the Word Anointed his Body, that is with his Godhead and with his Spirit; for the Chriſt whom we Worſhip, we do not call ſo, as the Man born only of Mary, and afterwards Anointed by the Spirit, and Sanctified, as the *Hereticks* ſay; but we call Chriſt the Word of God, who was begotten of the Father from Eternity, and we call him Chriſt, becauſe he vouchſafed to be Anointed with the Spirit, and to be Sanctified in the Fleſh, and as his Nature was high and above the Birth of a Woman of Paſſion and Death; and yet vouchſafed to be born, and to ſuffer, and to dye in the Fleſh for us; ſo did he take upon him to be Anointed with the Spirit, being the Giver of it, and Holy in in his own Nature, he was pleaſed to receive the Grace of the Spirit, as not needing it, and therefore receiv'd it, that he might beſtow it upon us. And in all things he was the beginning to us as the Second Adam, according to

the

the saying of Paul, *That by his means he might give us the Holy Ghost*. Moreover, we call him Christ, because the Spirit descended into the Womb of the Virgin, as the Angel said; and this Spirit framed the body of the Word of God, and Anointed and Sanctified it, and so the Word was United to this Body; and this the Spirit did, not that it was unable to frame and Sanctifie the body out of the Womb, but that it might be known, that he that was born was God coequal in Nature with the Spirit, who formed and Sanctified the body, and not meer Man. Again the Spirit formed the body of the Word, and Sanctified and Anointed it, that the distinctions of persons in the Trinity might be made known. It was the Fathers pleasure the Son should be incorporated, and it was the Holy Ghost who made him a Body, in that he formed his body of the Virgin: The same Order was observed in the Creation. The Father commanded things to be made, and the Son made them, and the *Spirit* finish'd and accomplish'd them. Furthermore, the Father said *Anoint*, and the Son was Anointed; and the Spirit supplied the place of Oyl; wherefore we call the Word of God *Christ* or *Anointed*.

Again, we call the Word of God, Christ, for two *Reasons*, and the first is, for that he vouchsafed to be Anointed in the Flesh by the Holy Spirit, tho' equal in Nature with the Giver of the same; *Secondly*, because the Holy Ghost Anointed and Sanctified his body, being United to the Word: Moreover, this Name Christ teacheth the whole Doctrine of the Trinity, it was the Father who Anointed, the Son who was Anointed, and the Holy Ghost was the Oyl or Unction; he who said, That Christ was made Man Naturally, and that he was Anointed by the Spirit for *Sanctification*, let him tell us, where he was Anointed? if before his Conception? he had then no body in the Womb of the Virgin; and behold, it is not written that he was Anointed at his Baptism; but behold, he was called Christ at his *Birth*: Some Heretiks there are, who say, that Jesus Christ signifies one made Man, against whom we say, that Jesus Christ signifies the *Word of God*, not as he is God alone, but as he is *made Man*. Again, The Name of Jesus Christ doth not denote Man from Mary, nor God and Man together, but the

Word

Word of God, and it is moſt certain from hence; for Jeſus ſaith thus to the Jews, *Him whom the Father ſanctified and ſent into the World, do ye ſay, Thou art a Blaſphemer?* Who therefore was he who was ſent from the Father, Man? Or God and Man together? Or the Word? as ſaith Paul, that *God ſent his Son, and he was made of a Woman.* Therefore he who was ſent to the World is the Word which was from the Father, and he is called Jeſus, and is the ſame who is ſaid to be Sanctified, and not meer Man, neither God and Man together, but the Father Sanctified the Word by the Holy Ghoſt who Anointed him; not as he is God, for ſo he is equal to the Father, and the Spirit, and the Giver of Holineſs; but as he was made Man for us. Moreover, Chriſt ſaid, before *Abraham was, I am*; who therefore was before Abraham, the Man who was of Mary? or God and Man together? For the Man who was from Mary was ſo far from being before Abraham, that he was not before Mary, but after Mary, being born of her; 'tis certain therefore, that the Word of God who was called by this Name of Jeſus Chriſt, was before Abraham.

Furthermore, Jeſus ſaid to the Jews, *What ſay ye concerning Chriſt whoſe Son is he? They ſaid unto him the Son of David, and he ſaid unto them, How did David call him in the Spirit Lord? for he ſaid, The* Lord *ſaid unto my* Lord, *ſit on my right Hand; if David called him* Lord, *how was he his Son?* he therefore who is the Lord of David, is the Man from Mary, who as yet was not in the time of David, nor Mary of whom he was born. Either he calls Man and God together Chriſt; for he calls one in the ſingular Number, *my Lord*, and not many Lords; it is therefore certain that he calls the Word of God coequal with the Father in Nature, Lord, according to this, *The* Lord *ſent down Fire from before the* Lord *on Sodom*; and according to this alſo, *There is born unto them to day a Redeemer, who is the* Lord *Chriſt*, wherefore he calls him Chriſt; again, it is written, *That thy Throne is for ever and ever*, after he had called him God, and ſaid, *Thy Scepter is for ever and ever*, that is to ſay, there is no end or term to his Kingdom; he ſaid, *God hath Anointed thee*, that is, the Father hath Anointed the Word of God by the Holy Spirit. but not as God,

but as he was made Man; and accordingly as the Word ſaid, *He whom the Father Sanctified and Sent.* Moreover, the Prophet ſaid, *He hath Anointed him above his Fellows*, that is, he hath Anointed him above us, and above the Prophets and Apoſtles, and others who are Anointed, for all Men who are Anointed of the Spirit, receive what they ſtand in need of; but the Word being Sanctified and Anointed with the Spirit, received it, tho not in want thereof, but full, and a beſtower thereof on others, as ſaid *John*, *That of his fulneſs we have all receiv'd*; and being equal in Nature, and a Giver of the Spirit, he vouchſafed to be Anointed therewith; that by means of him he might give us his own; wherefore the Word of God is called Chriſt, not for that he was Man, nor Man of Mary, nor Man and God together; and this John confirms, ſaying, *There are different Spirits, ſome are of God, and ſome of this World; every Spirit that ſaith Jeſus Chriſt is not come in the fleſh, this is not of God, but of the World, this being certain; that he who came in the fleſh is the Word of God*; and John calls him Chriſt, and he is not Man, nor Man and God together. Moreover, Paul ſaith, *We have one God, the Father, from whom are all things, and one Lord Jeſus, by whom are all things, and this further, that in Chriſt all things were created.*

Again, Paul ſaith unto the Philippians, *That Jeſus Chriſt being the likeneſs of the Father, thought this no Robbery to be compared with God*; what therefore is this compariſon, or equality? Who therefore is to be compared with God the Father? the Man (born) of Mary? or God and Man? or the Word? For Man is not only not equal to God, but is alſo a Creature and a Servant; but the Word of God is to be compared with God the Father, becauſe he is of the ſame Nature and Coequal in Eſſence, and did not Uſurp this, but had it Naturally: Again, who was it that emptied himſelf? Man of Mary? or Man and God together? or the the Word of God? Man was already empty, neceſſitous and indigent, and the Apoſtle doth not ſpeak of both God and Man, nor are there two that ſtand in compariſon with God, and did empty themſelves; but the Word emptied himſelf, becauſe he was made Man; and he it was who emptied himſelf in the Fleſh, without being changed.

Furthermore

Furthermore it is written that he assumed the likeness of a Servant, he assum'd, and was not assumed; for *Man* was assumed, and did not assume, it being impossible that both of them should assume, but the one assumed, and the other was assum'd: Again, *That he emptied himself*, what is it? 'tis this, that being God, he was voluntarily made Man without being changed. Secondly, That being equal in Nature with the Spirit and Giver thereof, and had Sanctity naturally, he did vouchsafe to be Anointed by the Holy Ghost, inasmuch as he was Incarnated. Thirdly, That his Nature being High and above Passions, he took sufferings upon him, and suffer'd death in the Flesh, not as God, but as Man; yet he suffer'd natural Passions, but not culpable, Hunger, Thirst, &c. and he bore Evil and contemptible Names of Reproach, being God, and Lord, and King. And the three hundred and eighteen Fathers call the *Word* Jesus Christ, and not the Man from Mary, nor Man and God together, for they said, *And in our Lord Jesus Christ the only Son of God.*

Again we say to those (who maintain this Errour, that if the *Word Christ* signifies God and Man as they say, and both of them were Anointed; wherefore the Name is applicable to both) that there are three Names; the first is he who applies the Oyntment; the second signifies the Operation it self, and the third him to whom it was applied: Wherefore if the Name [*Christ*] signifies both God and Man, then according to their saying, Man is Anointed, and God also is Anointed; and if it be so, wherefore do ye fly from what ye say, *That the Word of God is Anointed of the Father by the Holy Ghost, as he was Man.*

Again, if the Name of *Christ* signifies God and Man, there seems to be two Christs, and not one; as the Name *Horse* signifies a *Land-Horse* and a *Sea-Horse*, and each of them peculiarly, and again both of them together, and both of them are called Horses; so then when ye say, That *Man is Anointed*, and *God Anointed him*, therefore ye call him *Anointed*, *Anointing*, and *Oyntment*, and not Anointed only. And that ye say, that Man who was Anointed, being in Union with the Word, and communicating unto the *Word* this Name of being called *Christ* or

or *Anointed*, it were fitting that the Word alſo ſhould communicate unto Man his Name of being called *One Anointing*, for which Reaſon we call the Word of God Chriſt; not that he is, but that he was made Man; and he is not Earthly who was made Man, but Heavenly who was made Earthly, as he ſaid, that *he came down from Heaven, and was to go to his own:* The Doctors alſo ſpeak in Confirmation of this, that *the Word is called Chriſt, and that he was anointed by the Spirit in as much as he was made Man.*

Gregory Nyſſen ſaith, the holy Ghoſt calls مسحة *the Anointing of the only Son of God a Divine Word*; and a little after, *If therefore* Chriſt *be the only Son of God*, and *Anointing* be the *holy Ghoſt*, the Name of *Chriſt* ſignifies *Regal Authority*, for *Anointing* is a ſign of Regality, the holy Ghoſt alſo communicates of the Power. John (Chryſoſtom) in his Expoſition on the Gallatians, ſaith *he* is called *Jeſus*, from delivering his People from their Sins; and alſo hints by the Name of *Chriſt*, the *Anointing* of the *Spirit*. Severus in the forty ſecond Chapter againſt Grammaticus, *It being ſaid after the manner of Men, that he was* Anointed, *We all are they who are Anointed in him, for he being baptized, we are they who are baptized in him.*

St. Philoxenus, *He is therefore called Chriſt, becauſe the Father by the Spirit revealed that he was his Son by Nature, and that He is God as He is Himſelf; according as he ſaid*, Glorifyme, O Father, with the Glory which I had with thee; *and a Voice was heard*, I have glorified, and will glorify; *and concerning the Spirit he ſaid*, When the holy Ghoſt ſhall come, he will glorify me.

But when was Chriſt Anointed? Whether in the Conception, or before he was Conceived, or after he was Born?

The Hereticks ſay, After he was born of the Virgin; but they are not in the Truth; and it is manifeſt from hence, that Mathew ſaith, *The Book of the Birth of Jeſus Chriſt*, for hereby he ſheweth that he was born being Chriſt; but ſome of the Doctors ſay, that he was Anointed before he was Conceived in the Womb, becauſe they call his Miſsion from the Father his Anointing, according to what he ſaid, *Whom the Father ſanctified,*

and ſent into the World, and who aſcended into heaven, and brought down Chriſt. But we ſay, That the Word was Anointed in the very Conception in the Womb of the Virgin; for in as much as the Spirit deſcended into the Womb, and purified her, and formed of her a Body to the Word, he anointed and ſanctified the Body, and the Word was united thereunto perſonally; and that is evident from this, That *the holy Ghoſt ſhall come, and the power of the moſt High ſhall dwell upon thee.*

And the Generation of Jeſus Chriſt was thus] It hath been ſhewed to the Hearers, That Chriſt was to come when the Princes of the People ſhould fail, and the Seventy Weeks of Daniel ſhould be accompliſhed; here he teaches the manner of his Corporeal Birth. When thou Husband ſhalt hear this, do not think that he is to be born according to the Law of Nature, who preſcribes a Law to Nature; and when he came to Joſeph, he ſaid, *who begat Chriſt*; and therefore he ſaith afterwards, That *the Generation of Jeſus Chriſt was thus*; that is to ſay, he was not born as all other men, but this his Generation was of a new kind, and it was above the nature of ordinary Generations; wherefore he ſaid it was thus, that he might expound the Novelty of that kind of Generation.

When Mary his Mother was eſpouſed to Joſeph] They were Eſpouſed, but without Marital Conjunction; and before ſuch Aſſociation ſhe was found to have Conceived, wherefore did ſhe not Conceive before ſhe was Betrothed?

That this matter might be concealed from the Prince of the World; for Satan did not know from the manner of his Nativity, that it was God who was incarnated; for St. Ignatius ſaith, That *this Prince Erred in the Virginity of Mary, and in the Birth and Death of Chriſt.*

Again, Mary did not conceive before the Eſpouſals, that the matter might be concealed from the Jewes, and that the Virgin her ſelf might be free from puniſhment, that under the name of a bounden huſband, ſhe might not be ſtoned as a whore, and becauſe the Genealogies were not written in the name of women, therefore ſhe aſſumed the name of a Spouſe.

Before they came together, he ſaith, that ſhe was found to have conceived, but not before her coming to his houſe, for ſhe was

in his houſe, for alſo the Sons in Law of Lott dwelt in his houſe, and Jacob dwelt with his ſpouſe in the houſe of Laban, and ſo the Virgin dwelt with Joſeph in his houſe; for it was the Cuſtom for Women betrothed to dwell with their Husbands for the ſpace of three years, and afterwards they came together, to ſhew thereby that they came together not as overcome of luſt, but for the procreation of Children, who reputed them as the Reward, Wages, and Fruit of Righteouſneſs.

She had need of a betrothed Husband, that he might be an Help and Protection to her from the Jews, who obſerving her to be with Child, might have thought her to be with Child by her reputed Husband, and ſo forbear to ſtone her; and that he might flee away with her, when Herod deſigned to deſtroy the Child; and that the Virgin might not ſuffer diſgrace; for it was a ſhame for a Woman to remain without a Husband among the Jews, as ſaid Iſaiah, *Onely let us be called by thy Name.*

Moreover, whoever was a Votary amongſt the Jews, was Unmarried; and the Virgin being a Votary, eſpouſed Joſeph, being well ſtricken in years, that no thought might ariſe againſt her, like to the common deſire of an Husband amongſt Women.

And it is manifeſt from hence, that Joſhua the Son of Nun, who was a Votary, did not redeem himſelf for a Price, and therefore took no Wife.

But to what kind of Betrothing was ſhe Eſpouſed?

Gregory Nyſſen, St. Athanaſius, and Jacobus Aurienſis, ſay, It was by way of Cuſtody, and that by Command of the Prieſts, becauſe ſhe was a Votary; and it is known from this, that in one of the Copies it is written, that *ſhe knew not man*; but Jacobus Sarugenſis, and St. Severus, ſay, that ſhe was eſpouſed in reference to Marrriage.

Before they came together] That is to ſay, they had ſcarce aſſociated, or had almoſt aſſociated, when this Miracle prevented Concubition; And moreover, it is known, that he eſpouſed her as to Marriage, becauſe that when ſhe conceived, Joſeph was not accuſed as one who had violated his Vow to God, for Joſeph was not far from aſſociation. *She*

She was found to have Conceived] That is to ſay, ſhe appeared to Joſeph to have Conceived. Perhaps, ſome one might doubt where, and how; for it is the nature of *Women* to Conceive from *Men*; but ſhe Conceived without knowledge of humane Conſociation; But he briefly reſolves the doubt, ſaying, *From the holy Spirit*. In that he ſaid the *Spirit*, he ſhews that ſhe did not Conceive of any other humane Conſociation beſides Joſephs; and in as much as he ſaid *the holy Spirit*, he ſhewed that ſhe did not conceive of an ordinary or accidental Spirit; for ſometimes VVomen conceive certain kinds of Accidental Winds, as ſaid Iſaiah, *They conceived and brought forth, as they who brought forth Windes*. The word *from*, is ſaid in many ſences; *naturally*, as the Beams are ſaid to be from the Sun; by way of generation of what is generated, as the Son from the Father Eternally; Efficiently, as a Stool from a Joyner; by way of Creation, as the Creature from the Creator, and other ways: But here the vvords, *From the holy Spirit*, are taken efficiently, for the Body was framed and made by the *holy Spirit*, and ſo the Word was united thereunto, and by the holy Ghoſt, that is to ſay, the Spirit of Omnipotent Power, who from the beginning framed the firſt Man of Earth without Copulation, and took Eve out of his ſide, and made the Rod to bud forth, and made Waters ſpring from the Rock, and from an Arid, that is to ſay, a dry Cheek, and from a Tree a Ram, and from a Root Children; and here he of the Virgin framed pure Body for the Word of God.

Furthermore, This Body united to the Word was from the Virgin, becauſe ſhe afforded whatever Women contribute to the framing of a Body; and he was from the Spirit, becauſe the Spirit ſupplied the part of a Man, and created it, framed it, and anointed it; and the Word was united perſonally to the Son. But thou when thou heareſt that the Spirit did this, believe, and be confirmed, and do not curiouſly enquire: Nor were Gabriel, and Mathew able to ſay, how this was done; for, it was a miracle beyond Comprehenſion, they declared onely who did it, but how it was done, they were not able to explain.

St. Cyril: It is demanded, when the Word was to be conceived, and incarnated of the Virgin, why was it that the holy-

Ghoſt

Ghoſt for that cauſe ſhould come unto her, that he might take from her that Curſe, *In ſorrow ſhalt thou bring forth Children*, and that he might purifie her, and Sanctifie her, and fill up the place of a Man, and conſtitute into one perſon with the word this holy body, and that he might receive it firſt.

Joſeph was a juſt Man, and unwilling to put her to Shame. It is therefore here called Juſtice, not to defame, or diſgrace a Man, and he who hath one Species of Juſtice, is juſtly ſaid to be juſt, and here he doth not call juſt, one that is Adorned with all Vertues, and behold Juſtice was contrary to the Law, which ſaith, *Thy Hand ſhall be firſt upon her*; he knew, that either ſhe was Innocent or Faulty; if Faulty, it was his Duty to put her to Shame, and to Accuſe her; and if Innocent, to keep her with him, and to be careful of her; but he was Juſt, and Merciful, his Juſtice did not permit him to maintain a Whore in his Houſe, and Pity Councelled him to diſmiſs her privily, and therefore he thought to ſend her away privily: And therefore he thought to ſend her away ſecretly, that he might not ſeem to cohabit with a guilty perſon, or to be a Tranſgreſſor of the Law. And he ſent her thus privily away, as having compaſſion on her, that ſhe might not be diſgraced, and condemned to death.

Again, he was Juſt in this Reſpect, that he did not Diſgrace her, becauſe he knew no Sin in her.

Moreover, for that he had heard of Elizabeths being with Child, of Zacharias loſs of Speech, and of John's Exaltation, and he thought alſo that this was a Miracle, and therefore he did not repute her a Whore, though he did not detain her as Righteous.

Others ſay, That there is ſaid to be a two-fold Juſtice, the one is that which gives unto every Man according to his doing, the other is Grace, which doth not Revenge Offences, but forgiveth. So one is ſaid to be Juſt two manner of ways, the one is of the Law, who giveth blow for blow, the other is of the Goſpel, who Bleſſeth him who Curſeth him; ſuch a Righteous Man was Joſeph, who in his Mercy, which was his Juſtice, was minded to ſend her privily away.

He was minded to ſend her privily away, when as the Jews knew nothing hereof: When he diſcerned that ſhe was with Child, he demanded whence ſhe came to be with Child; and ſhe anſwered of the Spirit: But he ſtood in doubt, as ſaith Jacobus Batenenſis; if it were from the Spirit, he ought not to come near unto her; and if from an Adulterer, his Righteouſneſs was not to be joyned with the Body of one guilty of Fornication: He was minded therefore to diſmiſs her privately that the Jews might not put her to death, and that he might not be guilty.

Others ſay that Mary ſaid nothing unto him, as knowing that he would not believe her words, for it was a wonderful thing; and moreover, that he would be troubled in mind at the hearing of it; ſhe was alſo perſwaded, that he who was pleaſed to be incarnated from her, would plead her excuſe, and ſhe thought it not decent to reveal ſuch a myſtery as this that the Angel had whiſpered unto her; he that is faithful in his ſpirit conceals a matter.

Whileſt he meditated on theſe things, that is to ſay, to diſmiſs her privily, that the Jews might not take notice and ſtone her, and that ſhe might not be blamed.

There appeared unto him in a dream the Angel of the Lord, and ſaid unto him. Wherefore did not the Angel appear manifeſtly to Joſeph, as he did to Zachary, to the Virgin, and to the Shepherds? Becauſe he was one ready to believe, and needed not a manifeſt Viſion; as witneſſeth this, that he doubted not after the Viſion of the Angel; he appeared likewiſe to the Virgin, by reaſon of the difficulty of the thing; and for that it was ſupernatural to the Shepherds alſo, becauſe they were rude and ſimple Perſons: For Dreams are manifeſted in ſundry kinds, either from God, as the Dreams of Joſeph, of Pharaoh, and Nebuchadnezzar, and Daniel, and of Pilate's Wife; or from Satan, as the imaginations of Phancy, by an Operation tranſporting the Soul out of a correſpondency with the Body, not differing from the Phantaſms of Sleep, and offending the Brain, as alſo the Spirits, and ſtupifying the Underſtanding, which they call Frenſie; or from the Cogitations of the day, as whatſoever a man doth, or meditates on in the day, occurres to

him in his dream, or from ſome predominant Temper, as ſay the Phyſitians; for if Blood be predominant in a man, he ſees ſlaughter, and effuſion of blood; and if Melancholly, he ſees darkneſs, and caves, and ſolitary houſes, and all things that import fear and terror; and if Phlegm, he ſees rain, rivers and running brooks; and if Choller, he ſees fire, the Sun, the Sun Beames, and conflagrations, and in other manners are dreams ſeen.

Joſeph's Dream here was from God: Wherefore did not the Angel come unto Joſeph before he meditated on theſe things?

We ſay that he permited him to put her away, that he might not doubt, or be like Zachary; but when as ſhe had conceived, and the Angel ſoon made faith thereof, he eaſily believed; but Mary therefore held her peace, and did not publiſh it, becauſe ſhe conceived he would not give credit to her words; for that the woman was already ſubject to capital puniſhment, if he had heard ſuch like a matter.

The Angel came to the Virgin before ſhe conceived, that ſhe might not be ſurprized by the change of condition, for, if ſhe had conceived without having had notice thereof before-hand, ſhe not knowing from whence ſhe did Conceive, had murdered her ſelf, that ſhe might have eſcaped from reproach, or had dyed for grief; but he did not come before to Joſeph to tell him of it, as he did to Zacharie, becauſe he would not have believed, and the ſame would have happned as in the caſe of Zacharie.

Moreover, he hearing that it was from the Spirit, he had fled from her as from a deſcending fire; and had not dwelt with her.

And moreover, it was fitting that the Mother of the Child ſhould perceive it before others.

Joſeph the Son of David, he calls him the Son of David, and not the Son of Jacob, or the Son of Heli. according to the Law, to put him in mind of the Promiſe made to David, and that it was he who had the Promiſe, that he ſhould ſpring from his Seed, as is ſaid by the Prophets.

Fear not to take Mary thy Wife, by the Words *fear not*, he exempted him from fear; for, Joſeph was afraid that he might have ſinned before God, in taking unto him an Adulterous Wife, but the Angel encourages him in taking away the doubt which he had in his mind, and ſhewed that he was ſent from God.

To

To take Mary, That is to ſay, to keep her with thee, for in thy Reſolution thou haſt ſent her away, becauſe God now delivers her unto thee, and not her Parents.

Thy Wife, He calls her his Wife, to ſignifie, that ſhe was not an Adultereſs, for, had ſhe been an Adultereſs, he had not called her his Wife; for it is certain, That one is called a Mans Wife, rather from betrothing, than Conſociation; for, though a Man accompany himſelf with an Adultereſs, ſhe is not called his Wife; neither doth he perſwade him to approach unto her, in ſaying, *Fear not to take her*, but he ſaid unto him, *Thou ſhalt not fear to come near unto her*, as conceiving her to be an Adultereſs; but as thinking her to have conceived from the holy-Ghoſt, Sanctifie thy ſelf before thou approach unto her.

Again, He calls a Spouſe a Wife, as it is written in the Law, and as the Scripture is uſed to call one but betrothed Son-in-Law; and as he called Mary the Mother of John before ſhe bore him. So doth the Angel call Mary the Wife of Joſeph, though he knew her not: the Angel doth not threaten Joſeph as he did Abimelech, becauſe the Adminiſtration to Joſeph was great, and much differing from the other, and Joſeph was confirmed by him, who revealed unto him his thoughts, and by the promiſe which he made to David, and by the Teſtimony of Eſaiah to the Houſe of David, and from the Majeſty of the Generation, and over and above theſe Conſiderations, he added a Declaration whence ſhe Conceived.

For he who is begotten in her, is from the Holy-Ghoſt. The Power therefore of the Moſt High, that is to ſay, *God the Word*, being to be United to the Fleſh dwelling in the Virgin, the Holy-Ghoſt firſt Sanctified the Word, and framed into one Perſon with the Word, his Holy Body; for always the Spirit creates with the Word, according to this, That by the Word of the Lord they were made; and, Thou ſendeſt thy Spirit, and they are Tormented: for theſe Words, *Begotten in her*, in this place ſignifie as much, as Conceived in her, for if the Word Birth, or Nativity, be ſaid of remote things as this, I know not what to morrow will bring forth, and the reſt of other

other, the like places whereof we have ſpoken formerly, it is certain, that Conception may be ſpoken of Nativity.

Moreover, to ſhew, That this Child was not of the Seed of Man, nor yet of Maries own Concupiſcential Seed, but of the Holy-Ghoſt, and of the Virgins own Body, for he ſaith, *Born in her*, and not *from her*; for, he doth not ſpeak a Man newly created, but of God Incorporated, for we, becauſe we took beginning from our Mothers, are ſaid to be from them, as having had no other being before, but he, becauſe he was before, yet Conceived in her, and not Born before; the Angel ſaid, *in her*, but the Words *from her*, are ſaid of meer Man, who derived his beginning from a Woman, and becauſe he had no being, 'tis ſaid, that he is born from her; and *in her*, is ſaid of God, who was from the beginning, and dwelt in the Virgin; therefore, becauſe it was God, who was Incarnated, the Angel ſaid *in her*, who had an Eternal being beyond all times, and becauſe he was incorporated, he ſaid, that he was born in her. Concerning the Word *from*, we have before ſet forth how many ways it is taken.

Of the Holy Ghoſt; that is to ſay, as his Creature; and his work, for the Body of Chriſt is from the Holy Ghoſt, not by way of Generation, for whatever is Generated, is Fleſh from Fleſh, and whatever is from Spirit, is Spirit, though not yet naturally, for it is above Nature, when the effect doth not participate of the ſame Eſſence in Generation. It remains therefore, That he was from the Spirit, as his Creature. Saint Severus, For the Spirit made the Child, after the manner of one who gives Shape and Figure to things.

But Mary contributed without deficiency whatever belongs to women of their own nature to contribute to generation without deficiency, except ſin and Concupiſcence, becauſe Adam and his wife fell by Concupiſcence of the Tree, therefore the being and generation of their children was alſo by Concupiſcence; and God the Word being minded to renew our decayed inveterate nature, it was fit that there ſhould be nothing of Concupiſcence in his conception.

And ſhall bring forth a Son He did not ſay, *to thee*, becauſe he was not born to him, but to the whole world, and again, becauſe

cauſe he had nothing to do with his generation he did not ſay, to thee.

And thou ſhalt call his name Jeſus That is to ſay, though he were not his own Son, yet for as much as fathers impoſed names on their Children, I give thee authority to impoſe a name on him, that thou mayeſt not be made a ſtranger to the Adminiſtration: And it was ſaid of Joſeph in the Maſculine Gender.

Thou ſhalt call his name; but Luke ſaid that the Angel ſpake to Mary in the feminine gender, *Thou ſhalt call*; and theſe are not contradictory, becauſe it is the part of the Father and the Mother to give names. *Jeſus* is expounded *Redeemer*, and that we might not think him to be a ſenſible Saviour, and that he was to free us from bodily bondage he ſayed,

For he ſhall quicken his people from their ſins, he did not ſay, who ſhall *redeem*, for he came to revive thoſe who were dead in ſins; and he did not ſay the Gentiles, that Joſeph might not be grieved at the paſſing of a Redeemer from the Jewes to the Gentiles, as it happened unto Jonas. But the Intelligent know that not only the Jews, but alſo all they who imbrace his knowledge, are his people, according to that, *The Gentiles ſhall expect him.*

But how did he ſave his people? By Faith in him, and Baptiſm, and Repentance.

Moreover in as much as he ſaid *his people*, he gave notice before hand of his power and coequality with his Father, calling the people of the Jewes, *his people*; as alſo he is ſaid to be Father of his people; for theſe two things belong to God and not to man, that the people ſhould be his; as it is written, *That the People of Iſrael is the Portion of the Lord*, and to *quicken his people from ſins*; as ſaid the Jews, *It is God only who forgiveth ſins*; wherefore Chriſt is God who was made man.

All this was done; that is to ſay, becauſe Joſeph wondered at this matter, he ſaid, *All this was done.* And what was all this? The Virgin who conceived without carnal Copulation, God, who became a humane Child without being changed, the middle wall of Partition broken down, Reconciliation made between God and Man; and ye are not to think this as a new

thing, for it was manifeſted many Ages paſt in Types and Myſteries; and therefore he ſaith,

That it might be fullfilled which was ſay'd of the Lord by the Prophet; that is to ſay, The Angel doth not ſet this down as the cauſe, as if a man ſhould ſay, that the Lord did this becauſe Eſaiah ſay'd it, but becauſe what he was to do he ſignified unto Eſaiah, and he propheſied; for by this, *What was ſay'd of the Lord*, he ſignifies, That theſe were the Words and Speech of the Lord; and by theſe words, *by the Prophet*, he declares that the prophet was the Organ of the Lord; that although Eſaiah ſpoke theſe words, yet they deſcended from on high: And he produceth this Teſtimony, to teach that this Adminiſtration was anciently promiſed, and to make it clear that the Conception of the Virgin was not adulterous, but as Iſaiah propheſied, *Behold a Virgin ſhall conceive*; and if it chance that thou ſhalt forget the Dream when thou ſhalt awake, in remembring the words of the Prophet, thou ſhalt call to mind the Viſion.

For behold a Virgin ſhall conceive, and bring forth a Son: A Jew will ſay that other Interpreters render it a *young Woman*, and not Virgin: Unto whom we ſay, That the Seventy Two are true, and more to be relyed on than all other Interpreters, firſt of all for their Number, their Truth, and Agreement of their Words; ſecondly, becauſe they made their Interpretations long before the coming of Chriſt, and are free from all ſuſpition of Fraud; but thoſe Interpreters who followed after, are of leſs eſteem, becauſe they interpreted after Chriſt, and being in Judaiſm hated Chriſt.

Moreover, theſe words, *A Virgin ſhall conceive*, the Lord gave as a Sign unto Achaz, and how had it been a ſign that a young Woman ſhould bring forth with carnal knowledge? For a Sign is a Work above Nature.

Furthermore, the Scripture uſually calls Virgins young Women, for it ſaith, *The young Woman went forth to fill Water*; and in *Deuteronomy* it is written concerning a Virgin that is corrupted, *The young Woman becauſe ſhe did not cry out*; and the young Women were Virgins whom the Benjamites Raviſhed.

And

And they ſhall call his Name Emanuel, which is interpreted God with us. He did not ſay, *Thou ſhalt call*, but *they* ſhall call, that is to ſay, from his Works it ſhall be known, that it is God who came unto us, who ſhall converſe bodily with us.

Which is interpreted; that is to ſay, *Expounded*, and he hath been called Emanuel by approved Doctors, and Doctors are Men; and this is like to that of Zacharie; behold a Man, and his Name is a *Branch*, or *Splendor*, where alſo from the matter of Fact it was known, that he was the Light and Splendor which aroſe to thoſe who ſate in Darkneſs, though not by Name ſo called.

And if the Jews ſhall ſay, That Chriſt was not called Emanuel by Men, let us ask them, when was Eſaiah called by the Name of, *Swift to Captivity, and given to Prey*? But they cannot ſhew it unleſs by matter of Fact; becauſe of the Captivity and Prey which happened in his days, he might have had that Name.

It is Written alſo concerning Hieruſalem, That it ſhall be called the City of Righteouſneſs, and the City of Fidelity; yet we have obſerved it not to be ſo named, but it retained the Name Hieruſalem, though from matter of Fact it might have been denominated from thoſe two Qualities.

In like manner it is as to Emanuel, whom the Prophet Names ſo from matter of Fact; That is, becauſe he converſed with us bodily; for it is the Cuſtom of the Scripture to uſe the thing done inſtead of a Name: Emanuel ſignifies God who converſed openly with Men; and if they ſhall ſay, that he alſo converſed with the Juſt, according as he ſaid to Jeſus; *as I have been with Moſes, ſo will I be with thee*, by way of Aſſiſtance, and is not there called Emanuel; We ſay, That here he ſpeaks concerning his bodily Nativity, being made Man, and converſant with us on Earth.

Moreover, The Angel ſaid Emanuel, that is to ſay, *God with us, and not God with him*, as Wicked Neſtorious would have it, for the Word is not only United to one Man, Framed, Aſſumed, and Segregated, but alſo hath drawn and collected by the power of his Operation, our whole Nature into Union with himſelf.

When

When Joſeph aroſe from his Sleep, he did as the Angel commanded him; that is, he Teacheth us by the Obedient Conſcience, and awakened mind of Joſeph, in that he did nothing indiſcreetly, and readily obeyed Divine Pleaſure, and was very deſirous to get an *Excuſe* for the Virgin.

And he took his Wfie, and knew her not; he calls her his Wife, that the preſent Myſtery might not be diſcloſed, and to prevent an Opinion of Adultery; it being the cuſtom of the Scripture to call the Spouſe Husband, according to that, If there be a young Virgin betrothed to an Husband; behold, ſhe calls the Spouſe Husband, and commands him to be Stoned who abuſed her. This, *That he knew her not*, He ſpeaks of commixture by Carnal Conjunction.

Until ſhe brought forth her firſt born Son. This Word *Until*, is taken three ſeveral ways, ſignifying either a fixed term, or the ceaſing of things, or an indefinite term; a fixed term, as this, The people removed not, until Miriam came into the hoſt, after ſhe was Cured; in token that after her coming, the people did remove; and according to this, *The Scepter ſhall not depart from Judah until he ſhall come whoſe it is*; and it is known, that after his coming, then the Scepter, that is, *the Kingdom, departed*; it ſignifieth the ceaſing of things, as this; hitherto the end of the Speech, And Eliah walked in the ſtrength of the Meat to the Mountain, and it is certain, that he reſted after he came to the Mountain, and that his Diſcourſe ceaſed after he had ſpoken, and that there was an end and term to his *Speech*.

Sometimes it is ſpoken indefinitely, and as an unfixed time, according to this, *The Raven went forth, and did not return until the Waters were dryed up*, and it is certain, he returned not after the Waters were dryed up; and it was ſaid to Jacob, *I will, not forſake thee, until I ſhall do for thee what I have ſaid*; and afterwards he forſook him not. *And Malchil brought not forth untill her death*, and if, whileſt ſhe lived ſhe brought not forth, much leſs after her death: and, And behold I am with you untill the end of the world, is he therefore afterward to forſake them or be remiſs? No. And theſe words, Thou art Lord from generation unto generation, do not impoſe an end to God,

and

and this Expression, *amplitude of peace until the moon shall pass away*, doth not inferr an end to this beatitude; and, *Christ* shall reign until he shall put all his enemies under his feet; and, It behoves him that the heavens contain him until the end of times; Is he therefore thereafter to be cast out of heaven, or to become a Stranger to his Kingdom? No, wherefore the Word *Until*, in these, and other the like places, are not spoken definitely.

In like manner the Word *Until*, is not so to be understood in this place, as if he knew her after she brought forth, but that he knew her not, and it is of a sence unfixed to term, and of an indefinite signification.

Moreover, This word *Until*, is not to be understood by way of distinction, as if before she brought forth he knew her not, and that he did know her after she brought forth, that is to say, ܚܟܡܬܗ being the same with ܚܕܬܗ it being the custom of the Scripture to use this Expression; and that Joseph did not approach unto her, is evident from the honour due unto her Son, and that she was an Habitacle to the Spirit, and that she received the Vertue of the most High, and that she was the most blessed of Women, and that it was indecent that she should bring forth with pain and curses.

For all these and the like Reasons, he durst not approach unto her; it is also certain from hence, that our Lord in the time of his Passion commended her to his Disciples as a single Woman.

Others say that the Word hath a twofold signification: For,

First, It signifies the knowledge of Carnal Copulation, as Adam knew his Wife Eve.

2dly. It is taken for Knowledge properly so called, according to this second sense it's said (in words of the same derivation) *And there was none who knew me*; according unto that of Simon to our Lord, *Thou knowest*; and we say, That this which the Evangelist said, *He knew her not*, is as much as if he had said, He knew not that she was the Mother of God, until she had brought forth her Son, and he had seen the Miracle of the Angels, and of the Shepherds, and of the Star, and of the Wise Men.

That she remained a Virgin after she brought forth, is evident from the common opinion of Men; for as God being

born of her was not changed, ſo the Virginity of her who bare him was not loſt, for ſhe was not corrupted; for the Scripture calleth her *The Undefiled in Marriage*; and Zachary in the Temple ranketh her with the Virgins.

The Heretick ſaith, *If he did not diſſolve Virginity, neither did he aſſume a Body; and if he did aſſume a Body, therefore did he diſſolve Virginity in his Exit.*

And we anſwer, That if God confirmed the Mother of God a Virgin, ſo that ſhe remained in Virginity after bringing forth, it was alſo a Miracle that ſhe being a Virgin did bring forth: And if thou requireſt proof or illuſtration, hear how he came forth of the Sepulcher unopened, and entered into the Parlour being ſhut up: So he came forth of the Womb not prejudicing Virginity.

Furthermore, that a Body penetrated a Body without any open paſſage, we have ſhewed many ways, as Eves coming out of the ſide of Adam, the Waters which flowed from the Rock, the Waters which ſprung from the Jaw-bone of an Aſs, how much rather then did he who is incorporeal, come forth in his Birth from the Virgin, without corrupting of her Virginity?

Her firſt-born Son: Not that ſhe brought forth any one after him, but he is called the *firſt-born*, becauſe he was firſt in Generation, for the Scripture is uſed to call him the *firſt-born* who openeth the Womb, according to that, *Every one who openeth the Womb, ſhall be called Holy.*

The Scripture calleth one the *firſt-born*, before he have Brethren; ſo our Saviour: Altho' Joſes, and James, and others, were called his Brethren, yet they were not called ſo as being born of the Virgin, but becauſe they were the Sons of Joſeph by another Wife, and they were in the way of his diſpenſation called his brethren, as Joſeph was called his Father; and Chriſt is ſay'd to be firſt born, four ſeveral ways, firſt as ſaith ſaint Mathew by opening the womb, and he doth not call him *her* firſt born onely, for he was not onely the firſt born of Mary, but of all creatures.

Secondly, firſt born of the whole creation, for he is firſt born by nature, becauſe all creatures were made by him.

Thirdly

Thirdly, the first born of many brethren, because he hath many brethren from baptism, that is to say, Regeneration.

Fourthly, the first born from the dead, because he was the first who arose to Immortality.

And she called his Name Jesus, that is to say Redeemer, as said the Angel; in the Greek it is in the Masculine Gender, as if Joseph called him so: We have already shewed that it was the part of the Father, and of the Mother to impose names on their Children.

He was born of a Virgin, and not of a marryed wife by marriage consummated, that it might be known that God was made Man, and not mere man deified; for to be born of a Virgin was of God onely, and that the Heathens might not conceive he was a meer man who was born of a woman who had known a Man.

Moreover, because we were made guilty by Eve; it behoved that we should be made righteous by a Virgin; and as the Word was born of a Virgin above nature, so also he begat us from baptism above nature.

And how could a Virgin bring forth? We Answer, that what things are impossible with us, are possible with God; and in Luke we have written fully concerning this Matter.

Wherefore was he born of a Virgin betrothed? That Virgins might not be Exalted above marryed women, and that it might be known, that marriage was commanded by God, and not by Satan, as the Heritick Manes taught.

Christ is known to be God from hence, that his nativity is not written as others are, and for that he was begotten without Carnal Copulation: And because he was Incorporated by the Holy-Ghost, and for that he was born of a Virgin who kept her Virginity, for that he Accomplish'd Promises and Propheeies.

Moreover, for that he reviv'd Men from their Sins, for that he got a Name before he was born, and for that he was called Emanuel, which is Interpreted, *God with us*; for after Mathew had finished his Discourse on the kind of his Nativity, he begins to shew, how he was Born, and what things were done at his Birth, which do not a little manifest his Majesty and Deity.

CAP.

CAP. 2. *Mathæi.*

AND when Jesus was born in Bethlehem of Judah, in the days of Herod the King. He therefore sets down the Region, that is to say, the Place, and the Time, and the Person, and Authority, that by all these he might teach us, that the Prophecies are fulfilled; and he mentions the place to put us in mind of that of Micah, *And thou Bethlehem Ephratah*, and that he might make it known that he was the Son of David, who was Taxed in the City of David. He set down the time, and person of Herod, to shew that the Weeks of Daniel were ended, and that Christ was come, and the Authority of Herod, to signifie, that that Propheey of Jacob was accomplished, *The Scepter shall not depart from Judah.* We are to take notice, as to the Name of Bethlehem Ephratah, that Caleb the Son of Jophena, when his Wife died, he took to Wife a Widow, who was called Ephratah, and he took for an Inheritance from Joshua the City Cobedth, that is to say, Honourable and Illustrious; and he added unto the City Cobedth, a second City, which he Builded, and called it Ephratah, that is to say, Fruit-bearing, after the Name of his Wife Ephratah, and he begat Sons of Ephratah, and the first he called Lehem, afterwards he begat Amor, and other Sons, and for the Love which he bore unto his Son Lehem, he Builded a Third City, which he United and joyned to the two former, and called it Bethlehem, that is, The House of Lehem, or the House of Bread.

Moreover, it is fitting to take notice, That Kings Reigned from David to the Captivity, and after the Captivity the High Priests Assumed the Government, who were of the Tribe of Levi, but their Genealogy was deduced from Judah, by reason of the commixture of the Tribe of Levi; especially of the High-Priests with the Royal Tribe of Judah. Afterwards, when Aristobulus and Aurkay being brethren, contended with one another for the Chief Government, after much conflict

who

who ſhould take up the Government, at laſt the Kingdom remained in Herod the Askalonoite, and he confounded the Book of Jewiſh Genealogies, for he was no Jew, and he put the Stole of the Prieſthood under his Signature, that is, under his Seal.

In the time of this Herod, Chriſt aroſe, when the Kings and Rulers of the people were ceaſed, according to that, *The Scepter ſhall not depart*, &c.

In the time of theſe brethren *Ariſtobulus*, and *Aurcanus*, the Kingdom ceaſed from the Houſe of David, and Herod Ruled, and Chriſt came, whoſe the Kingdom was; in the thirty fifth year of this Herod our Lord was born, on the fourth day, others on the ſixth day, others on the firſt day of the Week, at Night, before Cock Crow, about the time that he Aroſe from the Sepulcher, and is to effect, the Reſurrection, on the twenty fifth of *December*, and the three hundred and ninth year of the Greeks. In other Copies it is Written the Seventh, which is the forty third of *Auguſtus Cæſar*, he was born of the Virgin, being then thirteen years of Age, and ſhe died in *Epheſus* being Aged fifty one years, and John the Evangeliſt, and his Diſciples buried her; and at the time of the Birth of our Lord *Cyrenus* the Governour was ſent, and the Wiſe-Men came in the Month of *Niſan*.

Mathew omits her putting him into ſwadling Cloaths, and her laying him in a Manger, the Angelical Hymns, the Circumciſion, and other things, and writes only of the coming of the Wiſe-Men, from whence is made known the fraud of Herod, the Murthering of the Children, &c.

The Wiſe-Men came from the Eaſt to Hieruſalem, and ſaid, It is to be enquired therefore, of what Nation were theſe Wiſe-Men? *Euſebius*, and *Gregory Nyſſen* ſay, that they were of the Sons of Balaam; Jacobus Aurienſis, that they were of the Progeny of Elam, the Son of Shem; others, that they were deſcended from the Kings of Sheba, and Seba, as David ſaid, *They ſhall bring Gifts unto him; and they were Men of Note, and came from Perſia*; but how many were they? Some ſay they were three, in reſpect of the three Offerings which they made, and that there were with them a thouſand Men,

and therefore Hieruſalem was troubled. Jacobus Aurihenſis ſaith, that they were not three as Painters draw them, but twelve Princes, and that they had more with them than a thouſand Men. Others ſay, they were eight, as ſaid Micha, *We ſhall raiſe againſt him ſeven Shepherds, and eight Shepherds*, that is, Governours; and that they had with them a great Army. Others, that they were three Sons of Kings, and nine Noble Men of their Countries, and that the King who ſent them was called Pirſhabor, and their Names,

Hidondad the Son of Artabon,
Shethoph the Son of Godephor,
Areſhock the Son of Mahedes,
Zodonad the Son of Varud,
Arihu the Son of Coſare,
Artehoth the Son of Havilith,
Aſhtonbozan the Son of Shiſhoron,
Mahodok the Son of Hevaham,
Ahiroſh the Son of Tſonikeban,
Tſardonnah the Son of Beldon,
Merudok, the Son of Bil.

And there were with them about three thouſand who bare Arms, and five Ships of Burthen; and when they paſſed Euphrates, they heard of a Famine in Jeruſalem, and they left their Forces to abide about Euphrates, from Kalinikos, that is to ſay, Raka unto Kteſiphon, and thoſe twelve Princes went on with an Army, conſiſting of a thouſand Men, and carried Gifts with them.

Saint Cyril, and Johannes ſay, That Chriſt was an Infant, and wrapped in Swadling Cloaths when the Wiſe-Men found him; for, they ſay, that before the time of his Birth, a Star appeared to the Wiſe-Men, about eight days before his Nativity, as Saint Cyril ſaith, *to Guide them unto him.*

Moreover, They ſay, that it was fitting that he ſhould be Worſhipped in Swadling Cloaths, and laid in a Manger, that the Miracle might appear to be the greater.

others ſay, That in the very ſame Night and Day he was born, the Wiſe-Men came, and it is manifeſt from that which is written, That when Jeſus was born the Wiſe-Men came. Epiphanius of Cyprus doth not Aſſent hereunto, for he ſaith, That our Saviour was born in Bethlehem, and that he was Circumciſed in a Cave, that he went up to the Temple; and that he was carried by Simeon, and that he went to Nazareth, and that the next year they brought him to appear before the Lord, and then he went to Bethlehem, and thence returned to Nazareth, and at the end of two years, they carried him up again to Jeruſalem, and went to Bethlehem, for they loved often to frequent this place wherein he was born, and whilſt they were in Bethlehem, the Wiſe-Men came.

And this is clear from that which Mathew ſaid, *And they came into the Houſe, and ſaw the Lad with Mary his Mother, and they fell down, and Worſhiped him*; for here he ſaith an Houſe, and not a Cave; and Moreover, the *Lad* with his Mother, and not ſuch an one as was wrapt in *Swadling Cloaths*, and in the night he appeared to Joſeph, to take away the Lad, and his Mother, and to depart into *Egypt*. And hereby alſo he ſheweth, that he was two years Old, for *Gnola* the Scripture calls one that is wrapped in Swadling Cloaths, and *Taloio* Lad, one that Rowls himſelf, and creeps and goeth, and herewith agreeth Euſebius, and the Lord Ephraim in his Expoſition ſaith, it was the Second year. And Jacobus Aurienſis, or *Sarugenſis* in his Sermon on the Star, and the Wiſe-Men, ſaith, that they ſaw him when he was two years old, and from hence are verify'd the Words of Mathew, and of Luke; Luke ſaith, that he went from Bethlehem to Nazareth, and Mathew ſaith, from Bethlehem to Egypt, and both are in the Truth, for they went to Hieruſalem after forty days, as ſaith Luke, and afterwards to Nazareth, and at the end of two years, from Nazareth to Bethlehem, and from Bethlehem to Egypt, as Mathew ſaith, and he was in Egypt two years until the Death of Herod, and that Archelaus his Son Reigned.

Behold,

Behold, it is known, that Christ was then two years old from this, that those whom Herod slew, were two years old, and under, according to the time he enquired of the Wise-Men, and if it were said, that he should fly that Night into Egypt, or that he was of eight days old, how went he to the Temple, or was born of Simeon, Herod being filled with Rage.

Magick is an Heresie composed of Gentilisme, and of Caldaisme, for it Worshiped the Elements according to the Gentiles, and Worshiped the Stars, and went by the help, and knowledg of Luminaries, and the Signs of the Zodiack, and by the directions of the Stars, as the Chaldeans, and every of them lived by themselves, and were called Rational, Gentil, and Chaldean; his Divinity was revealed to Strangers, and not to the Jews, because the Testimony of Strangers is more credited, then that of Domesticks, and that the Gentiles might overcome the Fraud, and Calumnie of the Jews, least they should have said, *We know not when, nor where he was born*, and that those of the Jews who did not believe in him, might be without Excuse, who not Receiving the Words of the Prophets, the Wise-Men came, and Preached before them, and although the Sign of his Nativity was manifested to the Wise-Men, yet by them it was published to all Creatures, and as a Sign was given, not only to Ezekia, but so, as all the Creation perceived the turning back of the Sun, so by means of the Wise-Men all Nations perceived, and as he fled into Egypt, and by his going thither, and return thence, the Fame of his Nativity was Published to the Inhabitants, so the matter was discloſed to the Wise-Men; and because Persia, and Egypt were most immersed in Heathenism of all others, therefore in the beginning he healed them first; for, his Nativity was not revealed to the *Edomites*, and Philistins, who were Neighbours to the Jews, but to those afar off, that his Gospel might be enlarged, and that to his Honour they might come from the remotest bounds.

He was Revealed to the Wise-Men rather than to others, because he came to call Sinners, the Wise-Men were more infected then all other Nations with Idolatry, and they used Divinations,

Divinations, and they were yoaked with the Gentiles, and therefore he was first revealed unto them, that he might first cure them; and he was not revealed to all Wise-Men, but to those whom he knew in his fore-knowledg, that they would believe in him by their free-will, and the Wise-Men who came were godly persons; and this is a Testimony thereof, that they were not afraid of Herod and the Jews, and that they openly proclaimed him, and for his sake sustained the hard Travel of all that way, and were Preachers of him when they returned, and were the first calling of the Gentiles; for, they saw in the Star a young Virgin sitting, and bearing a Lad in her Arms, and there was on his Head a Regal Crown; wherefore they were drawn after him.

Others say, That they saw these Letters written in the Star, *This is the Star of the King of the Jews who is born*; as the similitude of a Cross appeared unto *Constantine* in the Heaven, and it was made known unto him, that thereby he was to overcome.

Others say, That they saw this Star shining with its Glorious Light from Heaven, and there appeared together with the Star an Angel, saying, *There is a King born in* Judæa, *go unto him*; and from whence did the Wise-Men receive a Command to go unto Christ? Some say, from *Balaam* their Ancestor, who Prophecied, that a Star should arise from Jacob, and said, *A King shall be born to the Jews, and when he shall be born, go and offer Gifts*; and they wrote down this matter; and a long while after seeing the Star, they took up Gifts and came. Others, that Daniel Prophecied to the Babylonians, hence Seventy so and so, *A King shall be born to the Jews, and when at his Birth a Star shall arise, go and offer Gifts unto him*; and the King of the Babylonians Engraved this in Tables of Gold, and when the Star arose, and the Wise-Men saw it, they came to his Worship.

Others, That in the time of Daniel, when Nebuchadnezar Reigned, there came Men from Sheba to offer Gifts unto the King, and to learn Astrology, and Daniel said unto them, *When Christ shall be born, your Kings of Seba, and Sheba*

ſhall offer Gifts unto him, and they wrote it in a Bibliotheke, that is, in their Library, and when ye ſee the Star, go.

Others, That Aſdruſhta the Southſayer, foreſhewed this, and others ſay it was Baruch, and becauſe the Gift of Prophecy was not beſtowed on him, he was offended, and departed to the Gentiles, and taught twelve Tongues. And it is written in a book of his, that Zarduſhta ſitting on a Fountain of Waters, where was the King's *Bath*; he ſaid unto his Diſciples, *That in later times, an Hebrew Virgin ſhall bring forth in the Fleſh and without Copulation a Son, who is of the Nature of God, and at his Nativity a Star ſhall appear, go, and offer unto him three Gifts, Gold, Myrrh, and Frankincenſe*, and ſpake of his Paſſion and Reſurrection.

They had therefore no Reward, becauſe they came not of their own Will, but as ordained; nor had *Balaam* any Reward for his Prophecy.

Secondly, becauſe, he did not afterwards believe the Truth.

Others ſay, That when Daniel's Family was carried Captive unto *Babylon*, they did read this, *The Scepter ſhall not depart from Judah*, and the Prophecy of *Balaam*, *that a Star ſhall ariſe*, and this, The Kings of Sheba, &c. which David ſaid before the Sons of the Kings of Perſia, of Sheba, and of *Seba*, who were Neighbouring Princes, and they ask'd the Hebrews concerning whom theſe things were ſaid, and Daniel and his fellows Anſwered, Concerning Chriſt, and that in the day of his Nativity a Star ſhould ariſe which would ſhine as the Sun, and they kept theſe things to themſelves, and when they returned to their places, they committed this Myſtery to writing, and it was derived by Tradition until the birth of Chriſt.

The Lord John ſaith, That God put it into their Hearts, and made them take Gifts, and to follow the Star, as he made Cyrus, inciting to lead the Jews into Captivity. And the Wiſe Men came from the Eaſt to Chriſt, becauſe Paradice was planted in the Eaſt, and the Sun begins its Courſe from the Eaſt. So alſo from the *Eaſt* begins the *Sun* of Righteouſneſs, and becauſe they were to bring Gold, and there was no Gold like that of this part of the World, the *Scripture* ſaying, that *the Gold of this Land is good*, and the Prophets Prophecied, that

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the Wiſe-Men ſhould come from the Sun Riſing to the Sun Setting, and Malachy, *that from the Eaſt thereof*, and at his ſecond coming, he is to come from the Eaſt, and at the time of our Lords coming, the Perſians Ruled from Niſibis to the Eaſt, and from Niſibis to the Weſt the Romans, and God ſo ordered it, that at that time there ſhould be Peace between them, that the Wiſe Men might not be hindered in coming.

Where is the King of the Jews born? That is to ſay, they do not enquire after a King Sitting upon a Throne, as if his time were already, but after him of whom Eſaiah ſaith, *That there ſhall be a Root of Jeſſe which ſhall Riſe as a Sign to the Gentiles, and in him ſhall the Nations hope, and he is the hope of all the ends of the Earth*; We ſeek him who is now born, and not Herod, and they ſaid not where is the Son of God, for Frankincenſe was a Figure of him, becauſe the Jews expected a King, and a Redeemer, therefore they ſpoke of a King.

Again, the Names of Chriſt are threefold, of *Excellency* as God, the Son of God, and Lord; of a middle Nature, as King, Redeemer, and Ruler. Of low condition, as the *Son* of Man, Man, and Servant: The Wiſe-Men made uſe of a Name of middle Nature, calling him King, as more acceptable, it being the beginning of his Government, and Supereminent, or low Names, were not very acceptable.

Furthermore, They enquired after a King, becauſe Micah called him King, *from thee ſhall go forth a King*

For we have ſeen in his Star in the Eaſt, and are come to Worſhip him He drew the Wiſe-Men by a Star, condeſcending with their weakneſs in what was accuſtomable unto them, for, as they declared the Death of Saul by *Sorcerers*, and taught Balaam his Power by thoſe things he did unto Balak, and as he allured the Children of Iſrael by Sacrifices which they affected according to the cuſtom of the Heathens in Egypt, and as he took the Apoſtles by the taking of Fiſhes, and as Paul did when he ſpake with the Gentiles who produced an Illuſtration from Ports; and as Fowl is taken by ſcattering before them what they are accuſtomed unto; ſo did he unto the Wiſe-Men; he firſt calls them by a *Star*, and afterwards by an

Angel

Angel ſpeaks with them, and ſo draws them by degrees unto Vertue.

So he did unto the Philiſtians when they cut their Buttocks, and called their Southſayers, and ſaid yoak Heifers under the Ark, and the Plague is known, if ſuch an one, it is from God, and if ſuch an one, it is by chance; and if God be Counſelled of Sorcerers, it was not thought a ſhame unto him that Enemies ſhould Teſtifie unto Truth; ſo the Wiſe-Men by Stars after which they wandered, foreſhewed his Nativity.

And again, becauſe he was of an Heavenly Nature, he hooked them up by a Star of Heaven, who alſo calls the Heaven his dwelling

Moreover, he drew them by a Star, according to the word of Balaam who called him a *Star*, and Eſaiah *Light*, and Malachi, *the Sun*, and Jeremiah *a ſprout of Righteouſneſs*, and our Lord calls himſelf Light.

Furthermore, That they might be lighted to the Sun Chriſt by a Star, and therefore when they attained the Sun, the Star was ſwallowed up in obſcurity, for, it is the Nature of a Star to diſappear when the Sun ſhines in its Brightneſs; ſo Divination, Chaldaiſme alſo ceaſed, for, among the Perſians, a Star was reputed a God, which was called *Nain*, and by that which was true in their conceipt, he allured them to the Truth.

Again, three bodily Preachers Preached him, the Star, becauſe he was Heavenly, the Shepherds, becauſe he was a Shepherd, and a Lamb, the Wiſe-Men, becauſe he was a propitiation for Sins.

Moreover, He declared his Divinity by a Star, and that he was altogether High, and Sublime who was born, whoſe Embaſſador, and Nuncioes were ſuch as by the Wiſe-Men were reputed Gods; and as before the ſenſible Sun, the Morning Star Aſcends, ſo before the Rational Sun, a Star was the Herauld, and that he might ſhew that he was the Creator of all the Creation, Old and Spiritual, for in that he began firſt with Light, and in this he drew the VViſe-Men with a Star, neither was it a Star indeed which appeared to the VViſe Men, for, it is known that it deſcended, and ſtood over the Houſe, for that

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it descended, is as much as that it left its sublime station, and came down very near over the place, otherwise it could not have distinctly indicated the place as with a Finger; for behold the Moon, which is greater than the Star, remaining in one place, seems to be over many and sundry Places, not being able to shew one of them distinctly; and this Star, if it descended, and distinctly shewed the place, it is evident that it was no natural Star, but one of the sublime host: And to these agree Cyril, Johannes, and Theodotus Ankorensis.

Furthermore, there are two sorts of *Stars*, some of them are fixed in a *Sphere*, and are in an immovable station, some of them never cease from motion, this moved, going before the wise men, and stood, thereby demonstrating the Place, and sometimes went on, and sometimes stood still, wherefore it was no natural *Star*.

And furthermore, the *Stars* in the *Sphear* some of them proceed from East to West, and the wandring *Stars* from West to *East*; but this held its course from North-*East* to South-west, for so is Persia situated, in relation to Palestine: And natural Stars are not usually seen in the day time; but this appeared night and day, which is not agreeable to the nature of Stars: For when they came to Jerusalem it disappeared, and when they departed thence it manifested it self; and from that it appeared to the wise men, and not unto others, and afforded light indifferently day and night; and from that it did shine and not burn, being descended very far from the place of Cœlestial Stars, to direct the wise men in the way, as with the finger; and from that that it overcame the Beams of the Sun with its brightness, when the Sun was in its Meridional Altitude; We say it was no natural Star. Whence therefore was it?

Some say that it was a concealed power of the Lord that appeared in the similitude of an Angel others, as we have said before, one of the Angels assumed the likeness of a Star, and was constellated and led the wise Men, and it was not a phantasme or Automaton that is to say of its self. Moreover, it is known to have been no natural Star from this, that it held its progress from East to West for so Persia is placed in position on the East of Hierusalem, and Hierusalem on the West of Persia. Others

ſay, that it proceeded from the South-Eaſt to the North, and from the North to the weſt, for ſo was the Courſe from Perſia to Paleſtine; and when they entred into one of the Cities or Towns, it was obſcured; and this was as it were by way of Queſtion and Anſwer, that the Nativity of Chriſt might be made known; nor had it a progreſſive indication, but when it behoved them to proceed; ſt did proceed like to the Pillar of Iſrael.

Some men deſirous to eſtabliſh the Caldean Learning, ſay, Behold a Star appeared when Chriſt was born; againſt whom we ſay, that if the Aſtrologers ſay that he was born by this Power, how did he ſuddenly deſtroy Caldaiſm, and the efficacies thereof? And mens Nativities are not calculated by one Star, but by many, by Twelve or Seven.

Furthermore, Aſtrologers from the *S*tars fore-tell concerning a mans Kingdom, or what befalls him, as their Judgment, and perhaps ſome may ſay, that ſo they made this computation concerning the King of the Jews.

In anſwer to whom we ſay, Behold he ſaid, *My Kingdom was not of the World*; neither had he Miniſters, nor Army, nor Houſe.

Moreover, Caldaiſme doth not eſtabliſh a Nativity upon one Star, but from the ſeven Wanderers, which are called Planets, which do not ſtick to the Body of the Heaven, that is to ſay, *The Sun*, *the Moon*, *Mars*, *Mercury*, *Bell*, that is *Jupiter*, *Balti*, which is *Aphrodite*, *Saturu*, who is *Cheon*; and from the Twelve Signs of the Zodiack in Heaven, *Aries*, *Taurus*, *the two Images*, which are *Gemini*, *Cancer*, *Leo*, *Spica*, that is, *Virgo Spicifera*, *Libra*, that is, *a Ballance*, *Scorpio*, *the great Image*, that is, *Sagittary*, *Capricorn*, *Aquarius*, *Piſces*; and we ſay, that the Seven proceed from Eaſt to Weſt, and Twelve from Weſt to *E*aſt, with the Body of Heaven, which turns as the Circumference of a Wheel round about the Earth, and the Earth being fixed as the Center of Heaven, as a Ball blown up, and a Grain of Millet in the midſt of it: And they attribute the days of the VVeek to theſe ſeven Planets; the firſt day of the VVeek to the *Sun*, the ſecond to the *Moon*, the third to *Mars*, the fourth to *Mercury*, the fifth to *Jupiter*, the Prepara-

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tion to *Aphrodite*, that is, *Venus*, the Sabath to *Saturn*. And moreover the Aſtrologers denote the Parts of Man alſo by the Planets, to the *Sun* is attributed the Brain, to the *Moon* the Skin, to *Mars* the Blood, to *Mercury* the Nerves and Veins, to *Jupiter* the Bones, to *Venus* the Fleſh, to *Saturn* the Hair; and as to the Twelve Signs, they ſay, That they are Types of the Twelve Months, and ſome of them are Males, and ſome of them Females, and every one of them diſpoſe one of the parts of Man, according to the VVill of God.

Aries diſpoſeth the Head, the Heifer the Neck, the two Images the Hands, Cancer the breaſt, Libra the ſide, Virgo the Loyns and back, Leo the Belly, Scorpio the Teſticles, the great Image the Leg, Aquarius the Thighs, Capricorn the Knees, Piſces the Feet: Theſe things we have Tranſcribed here from the Error of the *Chaldæans*, to the end that none of them who are furniſhed with Reaſon, may be led Captive after their Errors, or rely on their *S*tories.

Julian the Heathen ſaith, That this Hiſtory of the *S*tar is not true, becauſe Aſtronomers have not ſpoken thereof; in contradiction to whom we Anſwer, *B*ehold the Stars have ſometimes appeared upon great occaſions, as thoſe which are called Lances, Beames, Comets, therefore it was not beſide order, that by the good pleaſure of God, an unuſual *S*tar ſhould ariſe at the Nativity of our Saviour, and ſhould be the Herauld, when perhaps one of the Angels was Conſtellated, and appeared to the Wiſe-Men only, and when they proceeded, was ſeen; as the Pillar of the Cloud was to Iſrael, ſo was the Star to the Wiſe-Men.

Again, they ſaid his Star, and not the *S*tar, for as much as his Star did imply, with a Star, the perſon whoſe it was, for a Star is of naked Signification, and the Wiſe Men came to Chriſt, that they might ſee him, and Adore him as God and offer Gifts unto him as to a King.

And Herod the King heard; and was troubled; becauſe he was of a ſtrange Nation, and received from Auguſtus the Kingdom of the Jews Unjuſtly; he was greatly troubled, and moved when he heard the report of the Birth of a King, for,

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he hoped that he had Power in the Land, and was afraid leaſt they might put him to Death, and take his Kingdom.

Moreover, he was troubled for the multitude of the Wiſe-Men, and the Majeſty of their Perſons, and for that in the Metropolis, to Wit, in the Mother of Cities, they had proclaimed a King, and did not inquire meerly after a King, but after the King of the Jews.

And all Jeruſalem with him. Why was ſhe troubled at the coming of a Saviour? becauſe ſhe was unwilling to be ſaved, ſhe turned her face from a Redeemer. By the Name of Jeruſalem, he ſignifies the Inhabitants thereof, for they were troubled, yet ſuch was their Sottiſhneſs, that they did not ſo much enquire after their Redeemer, as after the Wiſe-Men; it was troubled alſo, as when he entered thereinto upon an Aſs, and that was, becauſe it envied him, but as yet they ſhewed not their Envy, for they produced Teſtimonies in his behalf, as this, That he was to be born in Bethlehem.

And he Aſſembled all the Chief Prieſts, and the Scribes of the People, that is, he Aſſembled them all, and not a part, that he might not fail as to the place where he was born.

And he asked of them where Chriſt was to be Born. The Wiſe-Men Asked concerning a King, and Herod with the Prieſts concerning Chriſt; from the Queſtions of the Wiſe-Men made to the Chief Prieſts, he Learned this, or from this, that he had heard from thoſe who read the Prophets, that Chriſt was to Ariſe, and when he ſaw the Wiſe Men, he underſtood that he was a King; and becauſe Herod, and his Councellours were troubled, he did not accuſe the Wiſe Men, nor did he ſay unto them, how is it that ye proclaim another King beſides me? And if he be born to the Jews, what are ye concerned in the diſcovery of him? And if ye ſay true, ſhew me his Star. But he diſſembled, that he might take him by a Wile.

And they ſaid in Bethlehem Judah; for they did not conteſt againſt the Interrogatory, for they expected the coming of Chriſt, and they Revealed him opportunely, and alleadged the Teſtimony of Micah in that behalf.

Others ſay, That they made the diſcovery out of their Envy, that he might put him to death; and it is manifeſt from hence,

hence, that they did not make the Diſcovery concerning the King of the *Edomits*, and others, but concerning the King of the Jews.

Others ſay, they being not as yet filled with Envy; did reveal him becauſe they were well pleaſed his Nativity ſhould be heard of. Others, becauſe they were at laſt to reveal him; according to that, From whence Chriſt cometh we know not; and ſo they revealed unto them; and from the Number of Weeks which the Scribes computed; and from this, The Scepter ſhall not depart from Judah; and for that Herod governed as a King, when the Scepter departed they knew that the time of his birth was come.

Alſo thou Bethlehem of Judah art not. That is, in him thou art magnified, and honoured, and the Nations come from the Ends of the Earth to ſee the Manger, and the Cave wherein he was born

For he ſhall feed my People Iſrael. Thoſe he calls ſo who beleive, whether Jews or Gentiles, according to Pauls interpretation, Not all thoſe who are of Iſrael are Iſrael; therefore he calls the Gentiles Iſrael, but did not ſo declare concerning them at the begining, that the Jews might not be offended; and if he were to ariſe from Bethlehem, wherefore was his converſation in Nazareth, and did the Jews forget?

We ſay that he did not conceal, but reveal the Prophecy, for in Nazareth he was conceived, and at the time of his Nativity, his Mother went up to Bethlehem, and he was there for the ſpace of Forty days, and Simeon and Hannah proclaimed him in the Temple; and when the Jews took no notice of him, he was hidden in the mean time, and after two Years the Star publiſhed him, and the wiſe-men adored him, and leſt the Jews might have ſaid that they knew not when he was born, he drew the wiſe Men.

Moreover, the Prophet did not ſay that he was to dwell or converſe in Bethlehem, but to come out thereof, that is, born there; for there he was born, and dwelt in Nazareth, for that he was firſt to come thence, the Jews did not ſay, for they did not know the ſence thereof, or it was no neceſſary anſwer to Herods queſtion, or they were willing to pleaſe Herod in

omitting it. For the Jews took theſe words, *Of thee ſhall come forth a Shepherd*, to be ſpoken of Zerubabel; but we ſay that their Prieſts did expound this paſſage of Chriſt, and the coming forth of Zerubabel was not from the beginning; neither was he born in Bethlehem, but in Babylon, and there he was conceived and born, as ſaid my Lord John, for they who are ſkilled in the Aramaian Tongue, that is the Syriack, know that the name of Zerubabel, is compounded of Seed and Babel.

Then Herod privily called the Wiſe-men, and learned from them at what time the Star appeared unto them

He being inquiſitive to learn where he was born, he privily called together the Chief Prieſts, that it ſhould not eſcape his knowledg; and being deſirous to learn concerning the Star, he uſed privacy: Firſt becauſe he was aſhamed of his kindred, leaſt the Wiſe-men might learn who, or whoſe Son he was of the Jews.

Secondly that the Jews might not perceive that his inquiry after him proceeded from Hatred, for he thought that the Jews had a regard for the Child.

Thirdly that his parents might not perceive, and fly away with him.

Fourthly, That the Craft which he deſigned might not be diſcovered, he enquired of the time of the Star, and not of his Nativity, out of Craft. For he thought with himſelf, If I ſhall ask when he was born, the Jews will apprehend that I ſeek to ſlay him, and they will go and hide him; but I will ask concerning the time of the Star, as to the time of the year or month, and accordingly put to death the Children of Bethlehim. But Fool as he was, he underſtood not that his power could not reach his deſign; from hence that the Star proclaimed him, and the Perſians came to worſhip him, and the Propheciés were concerning him; and if it were true, it could not be falſifyed; and if falſe, why ſhould he be troubled, or be afraid? But it is the nature of Envy ſo to blind the Underſtanding as not to diſcern Reaſon.

Go enquire concerning the Lad: His Envy would not let him call him King, but Lad; for he could not endure to attribute unto him any Name of Power.

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Show me, that I may alſo go and Worſhip him. He deſigned to deceive, and Cozen the Jews in promiſing to Worſhip him.

And moreover, That the Wiſe-Men might return unto him, to the *End*, that without any Man's taking notice, he might Murther the Lord, and that without fear he might poſſeſs himſelf of the Kingdom.

And ſome ſay, That Herod gave a Viaticum to the Wiſe-Men, and promiſed them ſome Reward at their Return, but the Wiſe-Men did not ſuſpect, that Herod intended Evil unto him.

And behold the Star which they ſaw in the Eaſt went before them: When they came to Hieruſalem it diſappeared, that the Jews might not enquire after him, nor Learn the Prophecy, and perceive; but now it began to Conduct them. None of the Jews went out with them to Conduct them, becauſe they hated him; but this ſeems not to be true; for many went out to ſee what was Worthy of Admiration, although they hated him, but Providence forbad them, for if any Man ſhould have Conducted them, it had been ſuperfluous for the Star to have appeared, and there had been no uſe thereof.

Beſides, none was ro place a Favour on the Wiſe-Men for coducting them, for he who began would finiſh; and the Jews were not to conduct the Gentiles, as ſaith the *Scripture*, *He is the hope of the Gentiles*; for this Star went before them from North to South; for, ſuch is the poſture of Bethlehem from Hieruſalem; and hence it is known, that it was no natural Star.

Untill it came, and ſtood over the place where the Child was. That is to ſay, the Star deſcended until it ſtood over the Child, and pointed at him as with a Finger, for he was not in a Houſe of great Note, and becauſe he was to Worſhip the Lord of the Houſe, therefore he approached near to the top of the Houſe, according to that, *Praiſe him ye Stars, and Light, and ye Creatures that are nigh praiſe him.*

And when they ſaw the Star, they rejoyced with great gladneſs, That is to ſay, that their Labour was not in vain, and that

that their hopes did not deceive them. But what became of the Star after it ſhewed the Child?

Some ſay, That it went to a Field near Bethlehem, which was called the Star, and which Anciently prefigured this Star; for, if Bethlehem, which is interpreted, *an Houſe of Bread*, did Typifie the Bread of Life which came down from Heaven, which was the Word, *who was Incarnated*; it is not improbable, that alſo a Village called *Cocheba*, or a Star, might have prefigured the Star which Conducted the Wiſe-Men. But we ſay, That it was an Angel that Aſſumed a Similitude, who after he had performed his Miniſtry, Aſcended into Heaven, and Ranged himſelf in his Order.

And they went into the Houſe, and ſaw the Lord *with his Mother.* It's ſaid, They went into the Houſe, and not into the Cave, and that they ſaw the *Lad*, and not a Child newly born, and put in a Manger; from whence it is evident, that the Wiſe-Men ſaw Chriſt when he was two years of Age, nor were they Scandalized when they ſaw the Lad without Glory, like to his Star, by reaſon of the Greatneſs of their Faith, and the Teſtimony of the Chief Prieſts, and the Prophecies concerning him, which they heard from the Scribes, and the Tumult, and Commotion of Jeruſalem, and therefore they were not offended when they ſaw him in an Empty and Low Condition.

And they fell down, and Worſhipped him. His Divinity ſhone upon them, and this it was that made them Worſhip him, as alſo the Aſpect of the Star which Conducted them, did perſwade to Worſhip him; they Adored him out of knowledg, and not by conſtraint, for the ſight begat Admiration in them, and Knowledg Joy.

Concerning the Coming of the Wiſe-Men, David Propheſied, *The Kings of Sheba, and Seba ſhall bring Gifts unto him, and Jacob, the Nations ſhall expect him*; here it is apparent, that the Gentiles preceded the Jews in Worſhiping him; and how was it, that he did not at firſt ſay, *Go, and Teach all Nations*, but at laſt? Becauſe it behoved, That the Types ſhould go firſt, for it was fit, that the Jews ſhould offer firſt.

But

But forasmuch as they would not, but rejected help, the Word turned himself unto the Gentiles.

And they opened their Sumptures: That is to say, their Gifts were fixed, and under Seal, according to the Custom of Kings, who sending Gifts to other Kings, seal them up.

And they offered unto him Gifts, Gold, Myrrh, and Frankincense: That is, according to their Custom they offered these Gifts; for they were accustomed to burn Incense to their Gods, and to give Gold to their Kings, and to embalm their Dead with Myrrh: And forasmuch as they understood that he was God, and a King, and that he was to Dye, and to be Anointed, they offered unto him these Gifts; Frankincense, in relation to his Divinity; Gold, in relation to the Majesty of a King; and Myrrh, to his Death, the cause of Life.

Moreover, Gold denotes that Worship which is preferred before Gold, is returned to its Lord: Myrrh and Incense signify that he is the Physician who binds up the Fracture of Adam.

Again, It is said, *That to him every knee shall bow, of Heaven, and of Earth, and under the Earth*; these Gifts were a Mystery of the Trinity, which from Divine Revelation was made known unto us; by Gold, the Worship of Cœlestial Natures, he signifies that he was heavenly; by Frankincense, which is Terrestrial, that he is King of Earthly Concerns; by Myrrh, in the third place under the Earth, that he is Lord of his own, and the Causer of them.

Again, By Gold they signifie the Purity and invincible nature of Faith; by Frankincense the truth of Hope in him, for he helps and comforts the Souls which believe in him: By Myrrh they parabolize Love, which is the Bond of Faith, which binds and knits together the Members of the Church, as is the property of Myrrh.

Again, In as much as Gold is the King of all insensible things, it is justly offered to the King of sensible and insensible things; and as Gold onely of Earthly Constitutions doth not contract rust, and is only of that Soluble and Combustible Substance which is not diminished by the heat of fire, so also the Kingdome of Jesus is not to be diminished, or to perish, as it is written.

Again, By Gold they signified the purity of his flesh, for he committed no wickedness, nor was he guilty of deceit. By Myrrh they notifyed his passion, for his body was perfumed with an hundred weight of Myrrh. David saith, That thy Garments are perfumed with Myrrh, Cassia, and Storax; by *Frankincense* they thought that we were to be, through Christ, a sweet savour unto God, among those who are to be saved.

Again, By Gold, they offered as it were the Chief of all insensitive things; by Frankincense, all Trees, whereby also is signified the sweetness which we receive from our Lord; by Myrrh all Perfumes. Moreover he hints the approbation & difficulty of his Commands, according to that, how narrow is the gate, and streight the way. But from whence did the Wise-Men learn that they were to bring gifts? Some say that they were treasured up by Adam in a Cave; and that he commanded Seth, that by tradition they should be delivered from one to another in succession, so that the Wise-men at the coming of Christ might come & offer them; but this declaration is not approved of by understanding Men.

Others say that they learned this from Divine Revelation. Others, That they knew from the Star which appeared unto them, that he who was born was God, and King, and that he was to dye; *they went and offered unto him Gold, Myrrh and Frankincense.*

Here Julian objects, Since that Frankincense was offered to Christ, wherefore do ye not burn *Frankincense* in the Churches; but more precious Aromaticks.

We answer, That they did not offer *Frankincense* unto Christ at his own request, but of their own discretion offered it according to their custome, and he accepted of it, not as regarding the gift, but the intention of the giver, for they bestowed them with a pure conscience; but we burn sweeter Aromaticks in the Temples, that the faithfull may be perfumed with a sweet odour when they enter into them. But what became of the offerings? We answer, That Joseph and Mary took them, and brought them with them to *Egypt*, for they were not so great, nor so many, but that they could carry them; nor were they offered for the abundance of them, but they offered them

them for the mystery and significancy of them, as first fruits; for God doth not respect the abundance, as one that is indigent, but the intention of the givers; as in the case of the widdows Mites.

And it was shewed unto them in a Dream, that they should not return to Herod, and they were not offended, nor did they say to the Angel, Wherefore are we to fly away? But gave Obedience to Divine Intimation, for Faith doth not dispute when it is commanded. And what appeared to them in a Dream? Some say, That Herod appeared unto them, brandishing his Sword, and approaching to the Lad to kill him. Saint John saith, That an Angel appeared in a Dream, and said unto them, *Do not return to Herod.* And moreover, that he conducted them, and Transported them to their place by another way. And wherefore were they prohibited to return to Herod? Some say, That they should not know the intendment of Herod, who designed to kill the Lad; others say, That Joseph and Mary might have opportunity to fly, for, had they returned unto him, he had immediately sent, and caused the Lad to be put to Death, and they would not have an opportunity of Escape.

And they went another way to their Country. This was Ordained by Divine Providence, that they might Preach to other Nations who did not understand: for the Nations who did not understand at their coming up to them, they Preached at their going away, for, if they did Preach in other Climates, and openly to Herod, how much rather in their own Countries?

Arise, lead away the Lad, and his Mother, and fly unto Egypt. He did not say, Lead away the Lad, and thy Wife, but the Lad, and his Mother; to shew, that he lived holily with her, even after she brought forth, and to teach him that it was not lawful to come near unto her, for when she Conceived, he called her his Wife, for he knew he could not come near her, by reason the Holy-Ghost possessed her, and that to free her from suspicion of Adultery; for, if she had been guilty of Adultery, he had not called her his Wife; here he shewed the Faith of Joseph, that it was not less than that of

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the Wise-Men. Sometime he said unto him, that he would save his people from their Sins; and now, Fly into Egypt; for, he did not object to the Angel, How sayd'st thou, that he will save his people, and now sayest, fly away with him; and he who saves not himself, how can he save others? But such was the abundance of his Faith, that he did not make such Objections to the Angel.

But the Heathens object thus, That he who fled from Herod, is not God, but feeble.

We Answer, That he did not Fly from Herod, and if he would have fled, it had been better to have fled with the Wise-Men, or to have been hidden in that Country; as many times they laid their hands on him, and he passed thorough them and went his way; for, he it was who put a Legion to Flight, and did drive out Devils, and Diseases, and stilled the Sea. How did he fly, who preserved Moses in an Ark, and struck them with Blindness, who followed Elisha, and delivered David from Saul, and preserved Jeremie, and *B*aruch in Jerusalem, and struck the Sodomites with dimness of Sight; how did he fly away? Wherefore he did not Fly of Weakness, but by Gods Ordinance he took upon him humane *E*xinanition; and as he said, *I repent that I have made Man, and that I have made Saul a King*, though he did not at all Repent; and said to the Congregation, *I have Espoused thee to my self in Righteousness*, though God doth not Espouse; so the Scripture saith, *He fled*; though he did not fly as God, nor did he change from place to place, but fled as he was Man, by reason of Divine Ordinance; and for these Causes:

First, That that might be done in *E*gypt which was done in Persia at the coming of the Wise Men, for when he came into *E*gypt, he subverted all the Idols that were there, and they fell; to those two Nations who most abounded in Error, he first tendered his Doctrine; to Persia, by a Star; to Egypt, by going thither in his own Person.

Secondly, That he might fulfil that Prophecy, *Out of Egypt have I called my Son*; and, *Behold the Lord rode upon a thin Cloud, and came into Egypt.*

Thirdly,

Thirdly, That he might Illuſtrate by Example that ſaying, *When they Perſecute you in this City, Fly unto another, and do not reſiſt Evil.*

Fourthly, That he might not prejudice the free-will of Herod, and calumniate his prime Creature; and that the Fame of his Birth might be ſpread among all Men, by the trouble of Herod, and the Slaughter of Children, whilſt Men asking the Cauſe thereof, they might learn, that it was becauſe Chriſt was born. And that this Diſpenſation might be admired, for if from the ſwadling cloaths temptations attended him, let us not be offended if they befall us; He Sent away the Wiſe-men ſpeedily, that they might teach other Countreys and Perſia.

And laſtly that he might lenify the fooliſh inſanitie of Herod, and teach us not to oppoſe things too ſtrong for our reſiſtance.

Again, if he had not fled, one of theſe two had happned, he muſt either have been killed, or not killed. And if he had been killed it had been abſurd, for his diſpenſation had not yet been fully adminiſtred; according to that, *My hour is not yet come.* And if he had turned the edg of the ſword, and had not been ſlain, it would not have been believed that he was cloathed with a Body; for if when he Exerted many humane operations, Men preſumed to ſay that he was not cloathed with a Body, what would they not have objected if he had performed all his Actions agreeably to the Power of his Divinity? And if any one ſhall ſay, that the Martyrs blunted the Edges of Swords, and the three Youths extinguiſh'd the Fire, really and not apparently. We Anſwer, That theſe things they did after they had teſtified that they were Men, and their Victory is attributed to Divine Power; *for the Word was God*; and after he had teſtified that he was made Man, he wrought Miracles, but he did not work Miracles immediately after his Nativity, that he might not be thought a Phantaſme, and therefore he fled into Egypt.

And be there until I ſhall tell thee. He doth not appoint the time of his Flight within any limited term, but without limitation, as did Elia to Shemaia; ſaying, *Until I ſhall tell*, to ſhew that all things which he did, mov'd from Divine Revelation.

For Herod will ſeek after the Lad to deſtroy him: That is, and not to Worſhip him, as he politickly gave out, but to Slay him; yet Joſeph is not hereat offended, but remembring the Revelation of the Angel, and the coming of the Wiſe-Men, beſides other things, he receiv'd the Command in Faith.

And Joſeph took the Lad, and his Mother, and Fled into Egypt; And ſome ſay, That they fled that Night deſtitute of all things, having not ſo much as hired an Aſs, becauſe that was reſerv'd for Entrance into Jeruſalem. Others ſay, That they had nothing, except the Offerings of the Wiſe-Men, and the Carpenters Tools of Joſeph. But Mary, when ſhe heard this, ſhe took up the Lad on her Shoulders, and went her way on foot, and charged Joſeph to hire an Aſs, and to bring what they had, and to come after her. Others ſay, That ſhe came to Egypt with difficulty, becauſe the Deſtruction of the Children who were ſtrangled by *Pharo* came into her thoughts, and for theſe Cauſes Mary had need of an E'pous'd Husband to be an Aſſiſtant to her.

Out of Egypt have I called my Son. The Jews ſay, That this is ſaid concerning us who were called out of *Egypt*. And we ſay, That it is the manner of Prophecies, that when they pronounce Words concerning certain Men, they are accompliſh'd in others; for behold, Jacob ſaid to Simeon and Levi, *I will divide them in Jacob, and ſcatter them in Iſrael*; and it did not come to paſs in them, but in their Off-ſpring; and that of Noah concerning Canaan was accompliſh'd in the Gibeonites, the Off-ſpring of Canaan. And that of Iſaac to Jacob, *Thou ſhalt be the Chief among thy Brethren*: So here this is fulfilled in Chriſt, and not in Iſrael, and the going down and coming up of the Children of Iſrael from Egypt, was a Type of our Lords going down and coming up from Egypt; And this, That *Iſrael is called the Son of God*, is like that, *My Son, my firſt born Iſrael*, and this Name was by Grace Communicated unto them, but they have loſt it by Worſhiping Baal and and Idols, and they are called of John, *a Generation of Vipers*, and our Lord, *the Children of Satan*; but Mathew, when he ſaw our Lord went into, and came out of *Egypt*, he ſaid, *Now*

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is fulfilled this, that I have called my Son, and not in the time of Iſrael. The Angel did not ſay, *I will go down into Egypt with ye, and come up with ye*, for the Power of the Lad is ſufficient for all theſe things; for he was God who was made Fleſh, without being changed, and having been the Creator of Times, is ſubjected to the Stature of Time.

Herod when he ſaw that he was deluded by the Wiſe-men; that is, inaſmuch as they did not come and make diſcovery concerning the Lad, but contemned him, he did not believe that his Fraud was known.

He was very angry: That is, againſt the Wiſe men, pouring forth his rage againſt the Wiſe men on the ſimple Children.

He ſent and ſlew all the Children of Bethlem and all the borders thereof from two Years old and under, according to the time he had inquired. For he ſlew the Children that with them he might murder Chriſt, and becauſe he did not know him, he ſlew all their Children, and ſlew alſo the Children in the Borders thereof, becauſe it was ſuſpected they might have made him fly into one of the bordering Villages, and that he might not eſcape death. And in ſaying *All*, he ſhew'd that there was not one omitted. He ſaid, *From two years old and under*, becauſe he enquiring of the Wiſe-men, they anſwered him, *It was two years ſince the Star appeared unto us*; therefore ſaid the Lord Ephraim and Euſebius, that the Wiſe men came in the ſecond year of our Lords Nativity. And the Lord John and St. Cyrill ſay that the Star appeared two years before, and that the Wiſe men tarried long before they came in the way, and when they came, our Redeemer was born, and worſhiped in a Manger, and in Swadling-Cloaths.

But whether theſe or they be in the right, the Diſcourſe of the Evangeliſt is certainly true, which ſaith, *According to the time he had enquir'd*: Some they killed waking, ſome ſleeping, ſome having hold of the Breſt, ſome ſwimming; others they ſnatch'd from their Mothers Embraces, and waſh'd with their blood their Mothers and the Earth, and there was great Lamentation and weeping becauſe there was not an houſe wherein a Boy had not been murdered and from the conteſt and inquiſition of ſome, ſaying the Lad is two years old, and of ſome

ſaying

saying he is not; and of some saying there is a Child here, and of others saying to the contrary, and the like, there was a great clamor and Lamentation.

Some men demand, *How many Children were slain?* And this is not known; but some busie-bodies babble, saying, That Herod sent forty Head-Officers, and with every of them forty Butchers or Man-slayers, and every of these Butchers killed forty Children: Wherefore there being forty Officers, and the Butchers with them being 1600, the Children who were slain must be 64000. This we have not writ as believing it to be true, but for delight of the simple.

Wherefore did our Lord withdraw, the Killing of the Children, and was our Lord or Herod the cause of the Killing of them?

We answer, That Christ was not the cause of their being slain, no more than David was the cause of killing the fourscore Priests whom Saul slew; but as Saul himself was the cause of killing the Priests, so Herod was the cause of slaying the Infants: And as Elia was not the cause of burning the two Captains of Fifties, and those who were with them, but those who sent them: But we say, As Peter was the cause of killing the Soldiers, so Christ was the cause of killing the Children.

Moreover, The execrable wickedness of the King was the cause of their destruction; for had Herod seen the Walls broken, and the Doors pulled open, he might have put the Soldiers to death; but all things being sure, he ought to have worshiped the Doer of Miracles, and not to have slain the Keepers; for God was willing to have converted the King, and not that the Guards should have committed destruction. So here the coming of the Wise-men, the assembling of the Scribes, the Testimony of Prophecy, were, that Herod might believe, and be saved, and not that he should kill the Children. And wherefore did God permitt them to be slain? Some say, That the Fame of his Nativity might be made known in every place; others, that the Prophecy might be fulfilled, according to that, *a voice was heard in Rama.* But these are not approv'd expositions. We say therefore that this permission was given that they might not be as their parents, nor partake of Innocent blood. 2ly That they

they might receive an Earneſt of the Kingdom long ſince prepared for them, as an Inheritance, and might at his ſecond coming enter into poſſeſſion thereof.

Again, All our Sufferings are of two kinds, either for our Sins, or that a Reward might be given to us for the ſame; and 'tis evident from what Paul ſaid of him who committed Fornication; *Deliver him to Satan in the Body, that he may live by the Spirit, in the day of our Lord.* And David when he overcame Shimei, commanded he ſhould not be put to Death, and he ſaid, *Behold my Subjection and Labour, and forgive me all my Iniquity*; they therefore are not miſerable who ſuffer Evil, if they patiently ſuffer, whether they be corrected of God, or Perſecuted by Satan for their Sin; and for Sufferings of the ſecond kind, to wit, for Wages, or Reward, that of Job may ſuffice for Illuſtration; wherefore the Children ſuffer'd in the ſecond kind, in relation to Wages or Reward. And what Sin was it that was Attributed to the Children? For behold they ſinned not. We Anſwer, it was ſufficient for them that they were to be Rewarded with Bliſs after Death; he did not impugn the Free-Will of Herod; for Free-Will is a great Gift, given unto Men for the doing what they will, and God does not Reverſe his Gift, and if they periſh'd, they obtain'd great Trophies of Victory; and we ſay, that if God had known that they would have proved Virtuous, he had not permitted that they ſhould dye; for if he forbears the Wicked, how much leſs would he have permitted them to have been overcome; but they went away being Innocent, and eſcaped Evil, and became Martyrs, becauſe they bore Teſtimony for Chriſt, and the Baptiſm of Blood ſupplyed the Place of Water-Baptiſm. But how were they Martyrs, being ſlain without knowledg? We Anſwer, that in this kind or manner, Children receive the Gift of *Baptiſm* without Knowledg, and it is a true Gift unto them, and ſo Slaughter was true Teſtimony.

Rachel Weeping for her Children. Jeremy ſaid this, perſonating the Jews led Captive to Babylon, and by Rachel adumbrated the Tribes of *Benjamin* and Judah. Mathew makes uſe of this Text in reference to the Murther of the Children.

Others (with whom we alſo agree) ſay, That Jeremy hereby Typified the Children, and 'tis evident from the ſubſequent Words, which run thus: *Reſtrain thy Voice from Weeping, for there is a Reward for thy Tears*, for they who were led Captive to *B*abylon, had no Reward for their Tears, for they were led into Captivity for their Sins; but the Children being put to Death in their Infancy, there was a Reward reſerv'd for them; it is therefore evident that Jeremy ſpoke in Relation to them; and Rama belonged to the Children of Benjamin, and Bethlehem of Judah alſo belonged unto them; and becauſe Rama was the Capital City of the Tribe of Benjamin, therefore it was reputed alſo the City of his Mother.

But, Since Rachel dyed ſo long before, wherefore are the Children imputed to her? We Anſwer, becauſe it is agreeable to the Law of Nature, and to the Scripture; accordingly all the Children of Men are called the Children of Adam, and the Iſraelites are called the Children of Iſrael; and becauſe the Children were of Rama, therefore they are computed the Children of Rachel. But ſithence, the Children were ſlain in Bethlehem, as well as in Rama; Wherefore doth he apply the Weeping to Rama only? Some ſay, becauſe the Prophet foreſaw, that more Children were ſlain in Rama than in Bethlehem; therefore he uſeth the Names of Rachel and Rama. Others ſay, becauſe Rama is nigh unto Bethlehem, therefore he applied Weeping unto Rachel, and her Children are called of Rama, becauſe it was as the Inheritance of Benjamin her Son, and of *B*ethlehem, by reaſon of the Vicinity of her Sepulcher thereunto.

Others ſay, That as there were two Men who came before the Judg, and the one was guilty of Death, and the other not, and as he who was guilty was ſilent, and he who was Innocent cryed out and pleaded for himſelf; ſo he was born for, and in reſpect of Ramah, and Bethlehem, but Rachel was not born for them, and therefore he applies Weeping to Rama, becauſe they were not guilty nor injurious.

Wherefore does he apply Weeping to Rachel and not to Jacob, ſince they were his Children who were Slain? And ſome ſay, That both of them were the Children of one Husband and Wife,

Wife, and therefore he applies Weeping to Rachel and not to Jacob; to whom one replies, That if they were of both, it had been fit to have applied Weeping to them both. Others, becauſe they were ſlain in their Mothers Arms (their Fathers not being preſent) Weeping is Attributed to the Mother. Again others, becauſe the Love of a Mother is much more abundant than that of Fathers. Again, Rachel died in Childbed, and theſe were ſlain ſoon after they were born. Samuel ſaid unto Saul, behold, *Three Men are to meet thee in Tſaltſach near Rachels Sepulcher in the Border of Benjamin.* Moreover, Rachel was buried a Perſian days Journey from *Ephrata*, which is *B*ethlehem, and perhaps they who were ſlain, were buried in her Sepulcher.

And ſhe would not be Comforted; Firſt, becauſe of the multitude of them who were ſlain in all the Confines. Secondly, becauſe they were ſlain Execrably, Deceitfully, and Unmercifully.

When Herod the King was Dead: From this time he receiv'd his Judgment; for Euſebius ſaith, That Joſephus wrote thus concerning him, That he fell into a Devouring Diſeaſe, being Worm-*E*aten, and oppreſſed with ſadneſs of Spirit, and that his Lower Parts, to witt, his Teſticles, and prolific Member became putrid, and that in a furious Rapture of his mind, and in his Tribulation, he ſlew his Wife and his three Sons; and when they made him ſit in Oyl, and in a hot Bath, his Eyes were Tranſverſed, and he miſerably forſook the World.

Ariſe, take the Lad and his Mother. He doth not ſay *Fly*, but *Go*, to ſhew, that he was to obtain Reſt after Afflictions.

For they are Dead, who ſought the Soul of the Child. He ſaith *Soul*, That he might not give Advantage to them, who ſay, That our Saviour did not Aſſume a Soul, but that the Divinity ſupply'd the place of the Soul.

And he Aroſe, and took the Lad and his Mother; That is, according to the command of the Angel, without repugnancy.

But when he heard that Archelaus Adminiſtred as a King in Judea, in the place of his Father, he was afraid to go thither: Firſt, Leſt with the Authority of his Father, he might Inherit

Inherit an Enmity towards the Children. Secondly, He feared the Mothers of the Children, leſt they ſeeing the Lad, and calling to mind thereby, that their Children were ſlain for him, might either Murther him, or accuſe him before Archelaus, and he ſlay him. Neither did Elizabeth return for fear of the Jews, till the end of her Life. But how doth he ſay, That Archelaus Governed in Judea, whereas Pontius Pilate had the Government thereof? We Anſwer, that ſo ſoon after the Death of Herod, the Kingdom was not divided into Provinces; wherefore at his Death, his Son took hold of his Government. He ſaith, *in the place of Herod his Father*, to diſtinguiſh him from another Herod, who was the Brother of Archilaus. Antipator the Askalonite begat that Herod who ſlew the Children, and he begat Nine Sons of ſeven Women; that is to ſay, Antipater, Alexander, Ariſtobulus, Herod and Archilaus, and Herod the Tetrach, and Herod and Philip, and one that was cut out of his Mothers Womb.

But how many Herods were there who occaſioned Errour, being of the ſame Name? They ſay, four; Herod the firſt a Prieſt, who belonged to an Idol Temple of Askalon, a City of the Philiſtins; he begat Antipater, whom the *Edomites* took Captive, and Educated him in their *Rites*, and Antipater begat Herod the King, who ſlew the Children; and he begat Herod the Tetrarch and his *Brethren*; and this Tetrarch (that is one of four) ſlew John, and in his days our Lord ſuffer'd, and the Tetrarch begat that Herod, who is called Agrippa, who was clad in Royal Robes, of whom mention is made in the *Acts* of the Apoſtles. Jacobus Aurihenſis ſaith, That there were five Herods; Herod who ſlew the Infants, begat of Duſis the firſt Antipater, who was calle by the Name of his Prieſthood, and of Mary the Queen, the Daugnter of Arcanus, the King and High-Prieſt, Alexander and Ariſtobulus; theſe their Father ſlew, together with their Mother, being accuſed of Rebellion againſt him; and of the other Mary, the Daughter of the High-Prieſt, Arcanus, and Herod and Antipater; and of Cleophta the Hieroſolymitan, *Herod* and Philip. And of *Phelis*, *Pheſil*; theſe were the Sons of *Herod* the Firſt; the *Herod* who was called Antipater, and was Tetrarch,

trarch, slew John; him Julius Cæsar banniſh'd into *Spain* with his Wife Herodias, where they died miſerably. Herod, who was *B*rother of Philip, by Father and Mother, was King in Kanſhrin, being betrothed unto Bernice his Fathers Siſter. Herod Agrippa mentioned in the Book of the *Acts* to have died at Cæsara, was not the Son of Herod the Firſt, nor of the great Tetrarch, but the Son of Ariſtobulus who was ſlain, and he was Grandſon to Herod the Firſt. Archelaus was not afraid of the King who was born, as was his Father; either, becauſe he thought he was ſlain with the Children, or becauſe he ſaw his Father died a miſerable Death, he feared the like misfortune might befal him.

And it was ſhewed him in a Dream, that he ſhould go into the Region of Galilee; But if he were afraid to go into Judea, by reaſon of Archelaus, he had reaſon to fear going into Gallilee, becauſe of Herod; but the place being changed, the matter was concealed, for all the fear was about *B*ethlehem, and the Borders thereof.

In the City which was called Nazareth; That is, he came hither firſt, to avoid Danger, and that he might inhabit in his own Region better, and be confident; and he receiv'd Direction from the Angel, to make this place his Habitation, that this Prophecy might be fulfilled; *He ſhall be called a Nazarite.* Mathew ſaith, he came from Bethlehem to Egypt, but Luke to Jeruſalem, and from thence to Nazareth, and both declare the Truth; but this of Luke was firſt, for he abode forty days in Bethlehem, from the time he was born, and afterwards went to Jeruſalem and offer'd Gifts, and Simeon bore him, and from Jeruſalem he went to Nazareth; and at the end of that Anniverſary, he came to Jeruſalem, and ſo returned to Nazareth; and at the end of the ſecond year, he came from Nazareth to Jeruſalem, and from thence to Bethlehem; and there the Wiſe-Men Worſhipped him; and from Bethlehem he went to Egypt, as ſaith Mathew; and Luke declares where he was born, and what things were done at his Nativity, and that he went up to Jeruſalem, when the days of her Purification were accompliſh'd; and when they had performed what the Law required, they went unto Nazareth: Mathew afterwards

ſets forth, that the Wiſe-men came and found him in Bethlehem after he was Circumciz'd and had offered his Gifts, and was two years old and then it was told Joſeph that he ſhould carry him by flight into Egypt, and he remained three years in Egypt and ſuddenly returned to Nazareth, and hence it is known, that the Wiſe-men worſhipped him when he was two years old, for there was no Congruity with reaſon or conveniency that they ſhould bring him up to the Temple whileſt Herod breath'd forth deſtruction againſt the Children.

Which is called Nazareth: The Jews queſtion in what book theſe two paſſages are written, viz. *He ſhall be called a Nazarite*, and, *Out of Egypt have I called my Son:* To whom we ſay, that theſe are not allegations of praiſe and exaltation, but of humiliation, for this word Nazareth they ſpoke of it as an houſe of Indecency, *out of Nazareth*, &c. And the other is applyed to flight, and had they not been True, Mathew had not produced them becauſe they were not of advantage. Moreover many books periſhed, as the book of Barjamin teacheth us, for the Jews continually were drawn into the Errour of Idolatry, and ſome of the Books they loſt, and ſome of them they tore, as Jeremia declares, and he who wrote the Book of the Kings ſaith, that Deuteronomie was ſcarce found after a long time, which was hidden and plundered. For if when they were free from Warr, they had ſo little care or regard for Books, much leſs had they in the time of war; And if they ſhall ſay, if it was not written in the time of Chriſt, whence doth Matthew produce it? We anſwer, that it was the daughter of a Voice.

And in the time of Mathew it was delivered and propagated from mouth to mouth, and therefore Mathew wrote it, or it was in the *Books* which were Loſt, or the Spirit which dwelt upon him in the Parlour Revealed it unto him, or in his time, it was preſerv'd in *Books* and after Mathew wrote it, periſh'd in the deſtruction of the City by the Romans. And if a Jew will indeavour to Falcify the Goſpel becauſe this allegation is not Extant, he may be Reprehended from his own Books wherein are many Speeches written ſay'd to be in writing, and are not written; wherefore we may hold theirs in the like repute.

Moſes

Moſes ſpeaks to Aaron concerning the death of his Sons, *I will be Sanctified by my near ones* and *I will be praiſed before all the People*; yet this is not found any where, and it is ſaid in the Book of the Wars of the Lord, *A Flame in the Whirlwind in the Torrent of Aron.* Moreover, *To teach the Children of Iſrael the uſe of the Bow; behold, it is written in the Book of Jaſher*: But neither did he reveal what is the Doctrine of the Bow. It is ſaid of Jeroboam the Son of Jehu, *I will turn the Border from the going in of Hamath, to the Book of the Sallows*; as ſaid the Lord by his Servant. *Jonas the Son of Mathi the Prophet in Gad-Hether*; and this is not written any where; no not in Jonas. And, *Thou haſt ſaid, the World ſhall be Built in Grace*; and alſo in Eſaia, *This Word the Lord ſpake concerning Moab*; and it is unknown where theſe two paſſages are written; therefore let the Jew take our Excuſe from his own.

Moreover, The Goſpel, according to Cuſtom, and with regard to the accompliſhment of things, produceth an Allegation; for Iſaiah ſaith, *There ſhall come forth a Rod from the Root of Jeſs, and a Bough ſhall ſprout forth:* And in the Hebrew a *Branch* or *Bough* is expounded a *Branch*, and *Nazaren* one who *ſprouts out*; and when Mathew ſaw that Chriſt came and dwelt in Nazareth, he expounded this of Eſaiah; *A Branch ſhall ſprout out, He ſhall be called a Nazaren*; and he was called a *Nazaren* from Nazareth, that is, ܢܨܝܪܐ *one ſprouting out*, from ܢܨܘܠ *a Sprout*; ſo they are expounded in the Hebrew Tongue: Others ſay that ܢܨ which is ܢܨܝܪ is expounded *New*, and that *Nazareth* ſignifieth *New*, and ſignifies Typically that the Son would newly be made Man for Men: Others ſay, That Nazareth ſignifies *Juſtice*, and Nazaren ſignifies Juſt; and if they ſhall ſay, that becauſe he was born in Bethlehem, and not in Nazareth, Eſaiah calls him ܢܨܝܪ let them know that the Apoſtles called him as did the Prophets, and that this of Bethlehem was not hid as to the Prophecy, but chiefly intended, according to that of Nathaniel,

niel, who from this was moved to make *Enquiry*, and ſaid, *From Nazareth*, &c. For Nazareth was a contemptible place, as was Galilee, and our Lord was not aſhamed to be called from thence,

After he had diſcourſed concerning *Chriſt's Nativity*, &c. at laſt he came to the beginning of the Goſpel, which is the Baptiſm of Chriſt: And ſo he Continueth his Diſcourſe, on towards his Paſſion.

CHAP.

MATH. III.

And in thoſe days came John the Baptiſh: He doth not underſtand by *thoſe days*, the time when Jeſus returned from Egypt to Nazareth, for in thoſe days Jeſus was five years old; but the time of his abode in Nazareth being Twenty five Years, he was Thirty Years of Age when he came to *Baptiſm*, as ſaith Luke. Others are of opinion that he calls *thoſe days*, the time when he came to be baptized; for it is the cuſtom of Scripture to term by the Name of *thoſe days*, the days wherein any matter, what-e'er it be, is acted or done. Others think that he calls *thoſe days*, the time wherein the Jews had neither King nor Prophet; forasmuch as the Prophecy of Jacob was fulfilled, *The Scepter ſhall not depart*, &c. but Tiberius then *R*eigned, as Luke ſaith.

Others ſay thus, *In thoſe days*, that is, our Lord did not (immediately) after his return from Egypt come to John, but when he was Thirty Years of Age, being Two years old when he went down into Egypt, where he remained Three years, and afterwards dwelt in Nazareth Twenty five Years, and in theſe years he paid the debt of our Nature, and fulfilled the Law, and abrogated it; and it is the Cuſtom of Scripture not only to compute a long time by days, according to that, *In the days of Amraphel*, and, *In the days of Hoſiah*, but alſo by a day, as thus, *The whole day of Warfare afflicted me*; and, *The whole day of my ſhame is before me*, ſpeaking of an extended duration of time.

Others are of opinion that Mathew ſpoke not theſe things as immediately referring to the time wherein the things above ſpoken of relates, for John did not ſuddenly begin to baptize when he returned from Egypt. But when our Lord was baptized he was Thirty Years of Age. So that Mathew intended

to ſay that at a certain time that John came: So when he ſaith, then came Jeſus, or then was Jeſus led to the Wilderneſs, he doth not ſpeak in the ſeries of time relating to what immediately was before ſpoken of, for it is the Cuſtom of Scripture to ſpeak thus, for though when he ſat in the mount of Olives, and ſpake of the deſtruction of Jeruſalem, and the Finiſhing of that Generation, he ſubjoyns a Declaration concerning the End of the World, which were farr diſtant the one from the other: So here he includes the whole time of his infancy, and that of his abode in Nazareth, and alſo the Thirtieth year (of his Age) with one of thoſe times that John came. Auguſtus reigned fifty Six years, and in the forty firſt year of his Reign Chriſt was born, and his Son Tiberius took upon him the Kingdom and in the fifteenth year of his Reign came John the Baptiſt; ſo that the years from the Taxing which was in the days of Auguſtus when our Redeemer was born, to the fifteenth of Tiberius being computed, make up thirty years.

Came John the Baptiſt: That is to ſay, from the Ziphian Wilderneſs to the Region of Judea; he calls him the Baptiſt, becauſe God ſent him to Baptize with the *Baptiſm* of Repenrance: Mathew doth not definitely declare thoſe days, but Luke ſpeaks definitely.

It behoves here to make inquiry of many things; from whence therefore came John? We Anſwer, from the Ziphian Wilderneſs where he was brought up; for at the time the Infants were ſlain; foraſmuch as the Wiſe-Men returned not unto Herod, he began again in Rage to enquire of the Prieſts, where Chriſt was born, and one of thoſe who ſtood by, ſaid unto him, There is born in our Neighbourhood a Boy the Son of a Prieſt, and it is given out, that he is the Meſſiah; and he ſent immediately to make purſuit after him, and when Zachary came, he demanded of him, ſaying, *Where is thy Son*, and Zachary Anſwer'd, *He is in the Houſe*, and he ſent Souldiers with him to fetch him, but one of the Standers by, made haſte, and gave notice thereof to Elizabeth, & ſhe took him up, and departed in haſte, and went to the Ziphian Wilderneſs; Zachary then coming to the Houſe, and finding, neither Elizabeth nor John, he was afraid to return, and went his

his way, and took Sanctuary at the Altar; but Herod ſent thither, and cauſed him to be ſlain.

The Lord Ephraim ſaith, That ſhe received Direction by Viſion, to fly from the Sword of Herod, and that ſhe made him a Coat of Camels Hair, and a Girdle to bind his Loyns; and that they grew together with him, thirty years, as the Garments of the Children of Iſrael increaſed with them forty years. John was two years and a half Old when he fled; Others ſaid, That an Angel ſnatched him from his Mothers Arms, and that neither his Mother nor Father knew the Place of his Abode.

Others ſay, That when his Father perceived the Sword of Herod drawn againſt him, he carried him up to the Temple, where his Conception was Denounced, and betook himſelf to his Prayers, and that he was thence Tranſlated to the Wilderneſs, which when the Jews apprehended, they asked him, Where is the Lad? And he Anſwer'd, *I know not*, but they ſaid, *Thou haſt deſtroyed thy Son out of Envy to our Redemption*; he then betook him to the Altar for Refuge; but ſuch was their Accurſed Prophaneſs, that they ſlew him there: Others ſay, That the Jews ſlew Zachary out of Spleen and Envy, becauſe he did not deprive the Virgin of her place among the Virgins; but we agree with thoſe, who ſay, That Herod ſlew him; yet this Blood remained, Crying with a fervent Voice fifty eight years, until Titus the Son of Veſpaſian coming againſt the City and ſubduing it, entred into the Temple, and ſaw the reeking Blood; and there hearing the Cry, enquired, and found this to be the Cauſe; and then upon the place gave his Command, and accordingly the Prieſts were Slain; and at this time ceaſed the Cry, and Reeking of the Blood.

John as they ſay, until he Arrived at fifteen years of Age, ſucked of his Mothers Milk in the Wilderneſs, and was Nouriſhed with Roots, and his Mother went about, and lived by the Alms of Paſſengers, the remainder of the Thirty Years, John abode in the Wilderneſs, and the Holy-Ghoſt accompanied him, and ſupplied him with Food and Rayment, and Inrich-

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ed him with Revelations, and taught him what it behoved him to know;

But why did he Fly to the Wilderneſs? We Anſwer, That there might not be any abſurd pretext, or opinion among Men, concerning what he was to Teſtifie of Chriſt; as firſt, That either he ſhould Teſtifie of him, for their being of Kin, or for the Love of their Parents, or for their ſociety from their Childhood; wherefore he was of Favour Tranſlated to the Wilderneſs, and remained there full thirty years, until both of them arrived at that perfect Age, wherein thoſe things that were to be ſpoken concerning the Goſpel, were to be believed and confirmed; and he came to open the Fountain of Baptiſm; and this was not of his own Will; but of the Will of God, as ſaith Luke, *The Word of God was upon John*; That is to ſay, His Command; and he came by the appointment and Word of God.

And he who ſent me to Baptize, ſaid unto me, He whom thou ſeeſt.

He was ſent to baptize that he might proclaim Chriſt to Iſrael; and that they hearing that he did baptize, the Jews might from all parts be gathered unto him, and he preach concerning Chriſt: And becauſe they were polluted with ſins, John came to put them in mind of their ſins, preparing them to Repentance by Baptiſm.

The Lord John ſaith, That there was no Remiſſion of ſins in the Baptiſm of John, becauſe Chriſt was not yet ſacrificed on the Croſs, nor was the Spirit as yet given, nor was Sin ſlain: And Paul ſaith, That *John baptized with the Baptiſm of Repentance*, but adds not, *for Remiſſion of Sins?*

But how then do Mark and Luke ſay, That *John did baptize for Remiſsion of ſins.*

The Lord John ſays, Becauſe the Jews were Impoſtors, and that they might not onely not ſuffer for their Sins but alſo purify their Souls, it was neceſſary that John ſhould ſay, I baptize for remiſſion of Sins, that he might put them in mind of their Sins, and prepare them for the baptiſm of Chriſt which confers remiſſion of Sins, as Paul ſay'd, *Ye have been waſhed, ye have been ſanctified*, not by the Baptiſm of John, but *by the Name of Chriſt, and by the Spirit of God.*

Some

Some say there were three sorts of Baptism:

The First of John to Repentance, when they returned from dead Works.

The Second was that of the Disciples in the Name of Jesus; and they who were baptized by the Disciples, received Remission of Sins.

The third is that which followed the Descent of the holy Ghost, vizt. the Adoption of Sons, for without the holy Ghost there was no capacity for Adoption.

Saint Theologus, and Moses *Bar* Cepha, and Johannes de Dara, and others, are for Eight Baptisms.

The first is that of the Flood, as that which was given for the Cutting off of Sin, and purged the world from Evil.

The Second was that which was by the cloud and the Sea, as St. Paul said, the Sea, signifying waters, and the Clouds the holy Ghost.

The third is the Figurative Law by Moses, which is called of Purification, and they eat nothing out of the Market without washing; for those who were clean by Nature, but by Accident otherwise, as he who had touched a dead Carcase, or was defiled with Nocturnal Pollution, or had tasted what was prohibited, or went to the House of Mourning, was therefore to purge himself by washing, and was not clean until the evening.

The Fourth is that of John, by water indeed, but to repentance, which was superiour to that of the Jews, but inferior to ours, it having neither the holy Ghost, nor remission of Sins; which is manifest from hence, that Paul did again baptize those who had been baptized therewith by Apollo of Alexandria; and it served as a bridge to pass from that of Moses to this of ours; there were not therein Bodily cleansings, but it advised us to eschue evil, and to perform works agreeable to Repentance.

The Fifth is that which Christ bestowed upon us being perfect, and bestowing Adoption, Conferring Grace, and granting Remission of Sins, and freeing from debts, and is the Gift of the Spirit.

The Sixth is that of Martyrdom, for the Martyrs who

were not baptized with water, and received the holy Ghoſt, and bare Teſtimony of Chriſt, and were Crowned, the blood of their necks ſupplyed the place of their baptiſme.

The ſeventh is that of Tears, which alſo procures remiſſion; for being it is Impoſſible for thoſe who have been once baptized, when they are ſpotted with Sin, to be re-baptized, God gave Tears, that when a Man weeps for his Sin, he might receive Remiſſion, and ſo the Gift of Baptiſm which he loſt, might return unto him; as David was baptized with Tears, when he ſinned and committed adultery.

The Eighth is another baptiſm which is by Fire, whereof ſpeaks Theologus, which happens when we are baptized in fire.

But with what baptiſme was our Lord baptized? St. Severus is of opinion that it was that of John, which was of repentance, for he who was no Sinner was repured a ſinner, and he was not baptized as if he had ſtood in need of repentance, or to have received Remiſſion of Sins, or the holy Ghoſt; for he committed no Sin, nor was there any guile in him; he ſay'd, *Who reproves me of Sin*? And he had no need of the Spirit, for he was of the ſame nature with him; wherefore as not wanting it, was he baptized with the baptiſm of repentance, *the over-ruling of Controverſy*, he was therefore baptiſed with the baptiſm of repentance and adoption, as being not baptized for himſelf but for us; it was ſay'd to be one and the ſame baptiſm wherewith he was baptized, but he was baptized for us, that he might Sanctify us by his baptiſm; he aboliſhed the baptiſm of the Jews, and gave us that of adoption, as he Celebrated the Paſſover, aboliſhing the old, and inſtituting the new. *Philoxenus*, He was baptized with our baptiſm that he might beſtow it upon us, for it is a type of his death and reſurrection; and as he died and roſe again, and was to us the firſt fruit from the dead, ſo was he baptized for the ſanctification of our baptiſm, and preſently he beſtowed it upon us, for he was baptized that he might be proclaimed to Iſrael, and that he might fulfill the whole Law, that is righteouſneſs, and that he might prepare adoption for us, and make us his Sons and Domeſticks, and that he might draw the holy Ghoſt on our fleſh by the means of his fleſh, and that he might make void the firſt Condemnation, and that he might open unto us

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the Heavens which were ſhut up, by Tranſgreſſion of the Commandments, and that he might Sanctifie Waters, and ſhew them unto us, as Enlightning, Holy, and Conferring Remiſſion, and that he might Sanctifie the Baptiſt, and that he who once caſt into the Water, in the time of Pharoah, the known Serpent which crept in the VVater, might bruiſe his Head, and that he might Root Sin out of the VVaters, as he took it upon him when he was Crucified, and that he might Reveal the Trinity upon the VVaters, and that he might put an end to (former) VVaſhings, and bodily Purifications, and that Spiritual Baptiſm might be believed, which is from Water and the Spirit; whereat, Nicodemus made difficulty; and that he might waſh away the Filth of Sin that is in us, and that he might by the Spirit and Water, perfect Jordan, as he is Spirit and Fleſh.

Wherefore did he Eſtabliſh Water for Baptiſm, and not ſomething elſe?

1. Becauſe as our firſt Frame was made of Water and Duſt, ſo alſo our laſt renovation ought to be accompliſhed by Water and Fire; and as there, he breathed into the Face of Adam a Living Soul; ſo in Baptiſm he breathed into us the Holy-Ghoſt.

2. Becauſe ſenſitive Creatures are therewith ſuſtained.

3. Becauſe Water hath it in its Nature to give increaſe, and to fructifie; as it received from the beginning, ſo it now cauſeth Men to be fruitful and increaſe, and fits them with Wings to fly to the Meeting with our Lord.

4. Becauſe the Water Arms us againſt Thirſt and Fire; wherefore being Baptized therewith, we drive away from us the Flames of inordinate Paſſions, and ſo quench the laſt Fire that it may not prejudice us.

5. Becauſe Water hath a pure clearneſs by Nature, which frames the ſimilitudes of ſuch perſons as look into it; ſo Baptiſm exhibits unto us the like; framing in us the Characters of Incorruption.

6. As Water waſheth away the Dirt and Filth out of Garments; ſo doth Baptiſm purge the Sins of Soul and Body.

7. As Water takes out the Spots which fall upon us, ſo Baptiſm takes out the blot of Sin which Adam caſt upon us, when he became Debtor to Sin and Death.

8. Water Strengthneth thoſe who are Weak, and dip themſelves in it; ſo after we are *B*aptized therein, it fortifies us to the performance of Spiritual Service.

9. Potters Veſſels which are Burnt in the Fire, unleſs they be ſteeped in Water, crumble away, and fall in pieces as dry Dirt; ſo we, unleſs we be dipped in Baptiſm, return into Duſt and dryneſs, void of Godly Waters.

10. There are two Cleanſing Elements, Water and Fire; and they who are not here Cleanſed with Water, ſhall there be Tormented with Fire.

11. Water waſheth all things, and wanteth no Cleanſing, and he who is waſhed with *B*aptiſm, needs no other Cleanſing.

12. Water is a thing expoſed to the Uſe of all Men; and that no Man might be deprived of *B*aptiſm, therefore was Baptiſm thereof Conſtituted.

13. Becauſe, by Waters were waſhed away the Filth of Noahs Family; and becauſe the Egyptians were drowned, and the Worſhippers of Balaam were thereby tryed; therefore baptiſm was Eſtabliſhed.

14. To aboliſh the Evil Opinion of thoſe Fools, who ſaid, *That Water was Evil, becauſe therein was the Common Deluge, and Pharoah was Drowned therein:* He ſheweth, that Water by baptiſm gives Immortal Life.

15. Becauſe, by Water were made the Eſpouſals of Rebecca, of Rachel and Tſiphora, tipifying the VVater of Baptiſm, whereby the Church is *E*ſpouſed.

16. Becauſe the Paſſage of the Children of Iſrael was made by VVater, and alſo of *E*liah and Eliſhah in Jordan; and the Cleanſing of Naaman, and that Torrent of Eſechiel, and the waſhing Shiloah, did all of them Typifie our Baptiſm. And in the place through which Joſhua paſſed Jordan, and Elias and Eliſhah alſo, was, as they ſay, *Chriſt Baptized.*

Thus much for the Third Chapter.

CHAP

MATH. XXVI.

And it came to paſs when Jeſus had finiſhed theſe ſpeeches he ſaid to his diſciples, Ye know that after two days the paſſover will be. Our Redeemer ſpoke this on the mount of Olives, but Luke ſaith that he came on the day of unleavened Bread; and John ſaid, ſix days before the paſſover; he who heard thoſe, how can he theſe? Jeſus came to *B*ethanie on the Sabbath day when he raiſed Lazarus, and he made him a ſupper, and he raiſed Lazarus, and Martha miniſtred, and Mary waſhed his feet; the next day after, which was the firſt day of the week, he entred into Jeruſalem with Hoſanna's, as ſay'd John; and on that firſt day of the week, he went forth into Bethanie and lodged there, as ſaid Mathew; and in the morning of the ſecond day of the week he returned to Jeruſalem, and dried up the fig Tree, as Mathew ſay'd; and again on the third day of the week he went forth to the mount of olives, as Mathew ſaid, and ſat upon the Mount, and his Diſciples came unto him, and ſpoke unto him, and he taught many things; and on this third day, he ſaid unto them there on the Mount, *After two days will be the paſſover*; that is, after the fourth and fifth day of the week the paſſover was to be Early in the morning of the preparation, and on that third day Chriſt was anointed in the houſe of Simon the Leper, in the town of Bethanie, as ſay Mathew and Mark; and from Bethanie where he was anointed, he ſent two Diſciples, Peter and John, to Jeruſalem on the fifth day, to prepare for him the paſſover, as Luke ſayeth, *The Day of Vleavened Bread being come*, &c. and when it was the evening of the dawning of the Friday, he came to Jeruſalem, and lay down in the Parlour, with his Diſciples as ſayeth Mathew; and the firſt day of rhe paſſover and of unleavened bread was the Friday, as John ſayeth, which was

the preparation of the paſſover, and they entred not into the Pretorium, that they might not be defiled; and if thou ſhalt reckon from the Sabbath whereon Lazarus aroſe, until the preparation, there will be ſix days, as ſayeth John; from whence it is apparent that the *Evangeliſts* agree with one another, for Mathew ſaid, Ye know that after two days ſhall be the paſſover, that is, on the third day of the Week, he ſaid this unto them; and the fourth and fifth days of the Week were two intermediate days, and on the Friday happened the firſt of Unleavened Bread, whereon the Paſſover of that year was ſlain, and whereon Chriſt was crucified, as ſaid John.

And the Son of Man ſhall be betrayed to be crucified: Firſt of all he introduced the matter of the Paſſover, that he might conceal that which would have affected them with ſadneſs, that is, that he was to be Crucifyed.

Then were gathered together the chief Prieſts and Scribes: For the Law had commanded there ſhould be but one High Prieſt, and that when he died another ſhould ſucceed; for with the life of this one, he meaſured the flight of thoſe who had involuntarily ſlain a man; but at this time their Laws were corrupted, for inſtead of one Chief Prieſt, many ſucceeded.

Moreover, he ſet up unto them two Chief Prieſts, to the end that if there ſhould happen to one of them Nocturnal Pollution, or any Liquefaction, and he ſhould be polluted, the other might adminiſter without any diſappointment to the Feaſt. But Herod when he reigned as King, he made one High Prieſt every year, that they might not rebel againſt him: He made them alſo to exerciſe that Prieſthood for certain years, as Zachary.

And they took Counſel againſt Jeſus to take him by deceipt: For they were aſſembled unto the Court of Caiaphas the high Prieſt, and after four days from the raiſing of Lazarus, being the fourth day of the Week, they took Counſel for his Death; and therefore the Apoſtles appointed that on the fourth day of the Week, on the Friday, and on the firſt day of the Week, there ſhould be a Faſt, and the holy Myſteries. On the fourth, becauſe they conſulted his Death on that day; on the Friday, becauſe thereon he was Crucifyed; and on the firſt day of the Week, becauſe on that day he aroſe.

Some

Some ſay, That even the Beaſts, on this *Friday* Honour the Faſt. *Not in the Feaſt, leſt there be a Commotion among the People:* Obſerve, That they were not afraid of God, but of the People; And obſerve, The Devil did not conſent, that Chriſt ſhould ſuffer in the Feaſt, that his Paſſion might not be Publick; but becauſe, They were overcome with overflowing Rage unlawfully, and found Judas ready to betray him; they could not Govern their Rage. They Conſulted in the Court of Caiphas; becauſe, He was the Chief Prieſt for that year: And ſome ſay, That he was Joſephus, and afterward Repented, was Converted, and Believed in Chriſt; but we ſay, That the Joſephus who fought ſmartly with the Romans, and afterwards was taken by them, made a Diſciple, and wrote many Books, concerning what happened in the time of the Machabees; and alſo, concerning the War of Jeruſalem, was another than this Caiaphas the High Prieſt; and Euſebius Cæſarienſis in his Eccleſiaſticks Teſtifieth unto us the ſame; but Joſephus was called the Second Joſeph by the Romans, by reaſon of his Wiſdom; and he ſaid of Veſpaſian, *It will come to paſs that he ſhall Reign.*

Jeſus being in Bethany *in the Houſe of Simon the Leper.* This Bethany was the Village of Mary, and of Martha, wherein Lazarus aroſe from the Dead; and it is Interpreted, *The Houſe of Praiſe*, and this is differing from Jeruſalem; and it is evident from this, That when the Sinner Anointed him there; he ſaid afterwards, *Go unto the City, and prepare the Paſſover for us*; hereby the Evangeliſts ſhewed, That he ſent them from Bethany to the City of Jeruſalem: This Simon was a Leper, and was Cured, and the Name of Leper remained on him; perhaps, for that afterwards he grew Leprous in his mind, and was Scandalized in our Lord.

There came unto him a Woman who had with her an Alabaſter. The Woman was incouraged to come unto our Lord, from this, That ſhe ſaw he had Cured Simon the Leper, and for that he had Cured many Women, the Canaanite, the Samaritan, ſhe that was Wounded, and others; and ſhe did not come unto him as a Man, but as to God made Man. But ſome ſay, That the Evangeliſts are contrary to one another,

by

by reaſon that Luke ſaith, ſhe was a Sinner, and that it was in the Houſe of Simon, and in Nain; but Mathew ſaith, in Bethany, in the Houſe of Simon the Leper, but doth not ſignifie her Name; but John manifeſtly ſignifies it, and ſaith, that her Name was Mary. Some ſay, That they were two, by reaſon of the places; Others, That ſhe was one and the ſame, ſhe having Anointed him twice, and being the Siſter of Lazarus, which was called Magdalen; Others ſay, That Simon the Phariſee was Simon the Leper, the Father of Lazarus and Mary; Others, That they were three; the Whores Anointed him twice, and Mary once; once he was Anointed at Nain, and a ſecond time by Mary the Siſter of Lazarus, in Bethany, in the Houſe of Lazarus her Brother, ſix days before the Paſſover; Luke ſaith, That ſhe Anointed him in the Houſe of Simon the Phariſee; John ſaith in Bethanie, in the *H*ouſe of Lazarus; Mathew and Mark ſay, in the Houſe of Simon the Leper; The Lord John ſaith, That he was Anointed twice; Saint Severus, unto whom we aſſent, ſaith, That he was Anointed thrice, once at Nain, as ſaid Luke, the intermediate Evangeliſt; and it is evident from this, That ſoon after he Raiſed the Lad, the Son of a Widow in Nain; and another time, the Siſter of Lazarus Anointed him in Bethanie, ſix days before the Paſſover, in their Houſe, when her Brother Lazarus roſe from the Dead: Moreover, The third time in Bethanie, two days before the Paſſover; and John ſaid, that ſhe Anointed the Feet of Chriſt; but Mathew, two days before the Paſſover, when he was in the Houſe of Simon the Leper, there came a Woman, and poured Oyl on Chriſt's Head, as he was at Table; and from that which he ſaid to Lazarus, and another to Simon; and John ſaying, That ſhe Anointed the Feet, and Mathew the Head; it is clear, That he was thrice Anointed, and from the manner, and from the Place, and from the time, it is evident, That it was not one Anointing, but three, and three Women; and if ſhe who was the *S*inner in Nain, were the ſame that came unto him two days before the Paſſover and Anointed him: There will be computed two VVomen according to the Diſcourſe of the Lord John, and three Anointings, according to what Saint Severus hath written

Then

Then Judas went away; That is, when he ſaw that Simon was Cleanſed, and that the Woman poured out Oyntment upon him.

One of the Twelve; That is, of thoſe who were firſt Elected, and to whom the Myſteries were Revealed, and who had freedom of Speech, and was not of the Second in Order; that is, of the ſeventy and two Evangeliſts.

Judas Iſcariot; That is, he calls him from Scariot his City; and moreover, That he might diſtinguiſh him from Judas the Zealous.

What will ye give me? Heaven and Earth are too little to be the Price of what thou wert to ſell; becauſe, they are Creatures, but he is the Creator; and the Creature is not at all to be exchanged, or to be a Price for the Creator; it was not conceived how he ſhould betray him, who had revived three dead Men before him; and had he not yielded, permitted, and been willing, they could not have Crucified him; yet in this, That Judas betrayed him, and the Jews Crucified him, they did not perform his Will, but the contrary; becauſe, He for the Redemption of Men, was willing to be Betrayed and Crucified; but Judas and the Jews did not betray him for the Redemption of Men, but to Murther him, and to deſtroy his Name; Therefore, though he was willing, yet they did not Act his Will, but the contrary; and therefore they are Accuſed and Condemned: Satan entred into Judas, and not into his Fellows, becauſe he found in him the Paſſion of Coveteouſneſs. Luke addeth, and the Prefect of the Militia of the Temple; that is, an Officer of the Guard; for, becauſe the Principality of the Jews was fallen away, and the High-Prieſts were continually in Commotion among themſelves; the Romans placed in the Temple with them, Officers of the Militia, that they might not be unruly, and they remained in the Temple with them.

And they agreed with him for thirty Pieces of Silver; That is, thirty Denares; the Name of the Syriack Word *Coſpho* is a generical Name; and ſometimes it ſignifies Gold, ſometimes Silver, and alſo Didrachmas and Denares: Moreover, Thirty Pieces of Silver, that is with an Inſcription, to wit, a Sign

Engraven, that Repreſented the Prince whoſe Mony it was; they were thirty Staters of Silver, for a Stater of Silver was twenty Didrachma's, ſo that the Value of them all, was ſix hundred Didrachma's, which make up the Sum of Thirty Denares.

And from that time he ſought an opportunity; That is, a Conveniency, to wit, a time and ſeaſon, free from the Clamour, or Tumult of many: Moreover, He ſought a time when the people and multitude which he taught might not be found with him, becauſe he was afraid of the people.

One of ye ſhall betray me. Hitherto, he ſpoke Myſtically, concerning his being to be betrayed; but here, plainly; and by theſe Words, *One of ye*, he troubled them all, every one of them was afraid of himſelf, leſt it might be he; and by this, that he ſaid, one of all them; he ſhewed, that he did not miſtake who it was; but he did not Publiſh him, in reſpect that he might be Converted, and he terrified them all, that he might preſerve him.

And they were very ſad. Fear and grief laid hold on them, and they began to ſay unto him, every one of them particularly; for they believed his VVords, more than their Knowledg, and they Confeſſed, that he knew them better, than they knew themſelves; John. They looked one upon another; becauſe, they knew not of whom he ſpoke, and every one asked in the behalf of himſelf.

Then he Anſwered and ſaid, He who dips his Hand with me in the Diſh; That is, he detected him, that his Fellows might not dye with fear; and he ſtruck him with the Name of Traytor, that peradventure, he might Repent; for this, *Shall dip with me*, is thus Expounded by Sanctus Johannes; he was ſo Unmannerly and Impudent, that he did not honour the Lord, but dipped with him; but it ſeems to me, That he ſpoke to make him aſhamed, and as drawing him to Love; *Ye are they who Eat with me freely, and yet one of ye ſhall betray me?* That is, *He who ſhall betray me is not from without, but is of thoſe who dip the hand with me in the Diſh*: VVas it requiſite that they ſhould dip in any thing, ſince that it is commanded in the Law, That nothing ſhall be Eaten, that is made with Fire?

Fire? We Answer, That they dipped in fitting Sauces, wherewith Roasted Meat was to be Eaten, as being a young Creature; for they did also eat a Roasted Lamb after the Old Rule. Saint Hypolitus, Although all the Disciples stretched forth their Hands with him into the Dish, yet when our Lord stretched forth his Hand, they drew back their hands, but Judas did not so, but impudently stretched forth his hand, together with him into the Dish, as if he had been his equal; and this is that he, who shall dip his hand; and when from hence the Disciples did not understand who was the Traytor, he dipped Bread and gave, and immediately they knew him: Others, They did set before them two Dishes and each six of them dipped in one Dish, and Judas was of that Company which dipped with our Lord, and therefore he said, *That he who shall dip with me shall betray me*: Some say, That he did not Reveal the Traytor, until he washed their Feet, and gave them the Mystery; but this is not true.

And the Son of Man goeth away; That is, shall dye, *As it is Written of him*; and if it be so Written concerning him, That he shall dye; Wherefore was Judas to be blamed, who accomplished what was Written? We Answer, That he did not accomplish what things were Written, that he might fulfil them, or with a good intention; so neither did his Crucifiers Crucifie, him for the Accomplishment of Prophecy, but for an Evil Intention; and neither, because things were foretold, do they who accomplish them, remain without Judgment and Vengeance; for between the Speech of the Lips, and the accomplishment of things; there is placed a freedom, and every one shall be Rewarded according to his Freedom and Will; aud if thou shalt not require the Will of him who is to perform the Deed, thou shalt free the Devil from many Accusations, and those who perform his Will; and if Judas had not betrayed him, without all doubt some other had betrayed him, and if another had not, Providence had been extirpated: We Answer, That Providence had not been at all extirpated; for he who is Wise in all things, knew how to Govern and Dispence his Affairs, and also without the Treachery

chery of Judas, or the Evil Intention of the Crucifiers, for his Wisdom is Opulent, and his Doings Incomprehensible.

But Wo to the Man by whom. He bestows a Wo on the Man who was Minister by constraint of Providence, and incouraged those his Disciples, that they might not think that he was betrayed out of Weakness.

And Judas the Traytor gave unto them a Token, he it is whom I shall Kiss. For it was the Custom of the Disciples, that he who came from afar off, should Kiss Christ on his Mouth, and Judas made use of this Custom for a Token to the Jews; Others, Judas thought that he might have deceived our Lord herewith, when he shall see me Kiss him, he will think think that I kissed him out of Love to him, and not that I am to betray him; whereas Christ, who knew Secrets, knew very well what he designed: Wherefore had the Jewish Ministers need of Judas to betray him; had he been willing to have concealed himself; for he had Power, as Lord, at all times, to change his Visage; and had he designed not to have been known, he had neither been known by his Voice, nor by his Visage, no more than he was known to Mary Magdalen, when he arose from the Dead, and afterwards made himself known by his Voice, when he called her Mary; and it is evident from this, that John Reports, *Whom seek ye?* And they said, *Jesus of Nazary*; because, they did not know him: But how was it, That Judas who was continually with him, did not know him? Because he did conceal himself from them, and they did not know him, until he was so pleased, and Revealed himself, and said, *I am he:* Moreover, the Jews stood in need of Judas, to betray him unto them, that he might be an excuse for them, they saying, That his Disciple betrayed him; and had he not been Wicked, his Disciple had not betrayed him.

And they laid their hands on him, and took him; That is, forasmuch as he had fulfilled his Dispensation, and there remained the Passion, Death and Resurrection; he yielded up himself, and was taken.

MATH. XXVII.

WHen the Moruing was come, they took Councel againſt Jeſus; That is to ſay, that they might put him to Death; for they conſider'd and conſulted together, early in the Morning; Foraſmuch, as they fear'd, leſt the people ſhould Riſe in Commotion, and Rebel againſt them, as at other times they had done; and they underſtood not, that he had conſented to put himſelf into their Hands. Verſ. 1.

And they bound him. Viz. They bound his Hands behind him, and led him to Pilate. Viz. Foraſmuch as their Authority was Aboliſh'd, and they could not put any one to Death. They led him to Pilate, that they might make ſhew, that they did not Murther him by their own Power, or Tumult of the People, but in the Form of a Legal proceeding Judicially, as a Traytor to Cæſar, and a Seditious Perſon; ἡγεμόνι This Word is by Expoſition a Judg, Governour, Prince. Verſ. 2.

Then Judas the Traytor, when he ſaw that Jeſus was Condemned, Repented himſelf; That is to ſay, in ſuch manner as the Evangeliſts recites his Condemnation; for had our Lord been Righteouſly Condemned, Judas had Rejoyced, and would not have Repented, nor would he have called that Innocent Blood which he had betray'd; but the Cauſe was, that the Prieſts had unjuſtly pronounced Sentence againſt him: And obſerve, That Judas did not Repent, till his Sin and Iniquity was accompliſh'd; for ſo the Devil deals with his Servants, not permitting them to obſerve their Iniquity before it be fulfilled: Wherefore was not Judas accepted, ſince that the Evangeliſt ſaith, that he Repented? Becauſe, he Repented of Diſpoſition, and not voluntarily, and for that he did not perfectly Repent, for that he went out, and hanged himſelf, without applying himſelf to Repentance, was the work of a Devil, Verſ. 3.

who cauſed it. Others ſay, that his Repentance was not ſincere and ſpontaneous, but proceeding from fear, for he did not truly Repent, but feared the ſame fate with the Sodomites, Dathan, and Abiram, becauſe he had betrayed innocent blood. Others are of opinion that he was not accepted, for as much as he did not believe that Chriſt ſuffered on his own accord, for had he been of that belief he had been converted, as was Simon, and had not hang'd himſelf. *Thirty pieces of Silver*, viz. Thirty Pence.

Verſ. 4. *I have ſinned in that I have Betrayed the innocent Blood*, leſt it ſhould be thought that he had betrayed him as finding ſome Evill in him, it was ſo ordered by Divine diſpoſition, that he ſhould ſay before the Chief Prieſts, *I have ſinned in that I have betrayed Innocent blood.*

What is that to us? Thou knoweſt. Hereby they caſt the blame on Judas as if they had been clear of the matter; whereas if they had been ſo pleaſed, he had not been Crucified.

Verſ. 5. *And he Caſt down the ſilver in the Temple*; viz. he earneſtly contended with them to take it back again, and they would not receive it; he therefore caſt it down in a fury and went his way.

Acts. 1. 18. *He went and hanged himſelf.* Mathew ſayeth thus; but Luke in the Acts writes that he *burſt in ſunder in the midſt, and all his Bowels guſh'd out*; and both are in the Right: For there was *ſtrangling* and *burſting* in the caſe, and every of the Evangeliſts writes of the one; for after he had caſt down the Silver in the Temple, he caſt a *R*ope about his own Neck in a Wood belonging to his Houſe; and it happening that ſome paſſing by ſaw him hanging, and looſed him before he was choaked. Others ſay the Rope brake, and that for ſome days after he was ſick, and ſwelled to ſo large dimenſions as that a Cart could not bear him, and his head was ſore puffed up, and his eyelids ſo ſwolne, that he could not ſee. And Papias ſaith, That his privy Members were mightily enlarged, and that putrid matter, abominable ſtench and Worms proceeded from them. Epiphanius ſaith, That he lived four days after his Suſpenſion, & that he was cut in twain, and that his *B*owels guſhed out. Others, That

A Reconciliation of the difference between the Evangeliſts concerning the Death of Judas.

Epiphanius his Opinion

That he died of that Diſeaſe, and they did not bury him, for that it was a cuſtom to leave thoſe unburied who hanged themſelves: Wherefore he did ſtink and became offenſive, and a Nuſance to the Inhabiters round about, and they were forced to remove him thence on a Bier; and when they lifted him up he fell, and burſted, and all his bowels guſh'd out. It is ſaid by St. Luke in the Acts of the Apoſtles, *Let his habitation be waſte*; That is to ſay, after they had buried him, the ill ſavour of his houſe offended the inhabitants, and they removed thence the ſtones and the reſt of the materials, and ſo his habitation became waſte, to wit, *Scariot*, and uninhabited. His houſe was ſeated in Jeruſalem. Acts 1. 20.

Becauſe it is the price of Blood. Hereby they plainly ſhew that they bought his blood at a Price, and did not put him to death as guilty. Verſ. 6.

And bought with them the Potters field to bury ſtrangers in. That is to ſay, for a Sepulcher of ſtrangers, and to cover the wickedneſs of the murder by their pretended proviſion for ſtrangers, and while they labour by pretext to conceal their fraud, God on the contrary ordains that the names of both ſhould periſh, as well of the Potters as of the ſtrangers, for it *was called the Field of Blood*; he calls *Agorſa* the Field or Land which belongs to one that makes Potts and Veſſels and ſuch like Potters ware, and this man was one of theſe three; either he made Earthen Potts, or his Anceſtors were Potters, or his Name was ſuch as imported Potter, as they call men by many and ſundry Names. Verſ. 7. Verſ. 8.

Took the thirty pieces of Silver; thoſe things which the Jews did wickedly and voluntarily, were the accompliſhment of the Prophecie. Theſe words were ſet down as a Parable, which the Prophet converts by application into matter of Fact, as this, *Out of Egypt have I called my Son.* Theſe words *Took thirty Pieces of Silver*, are not written in Jeremy, as we find in Mathew; but are written in Zachary; and by Error, the Tranſlator wrote Jeremy inſtead of Zachary. Verſ. 9. An Error of the Tranſlator Corrected. John 18. 33.

Pilate entre'd into the Prætorium, Viz. the place where the King or Judg ſits and gives Judgment in publick Cauſes.

Art thou King of the Jews? Becauſe the Jews accuſed him they Verſ. 11.

they added that he ſaid of himſelf that he was King, and Pilate being above all other thing moſt Solicitous hereof aſked him this queſtion; for he thought this a matter againſt the Roman Government, and that it behoved him who was ſet up in the place of Authority, as a Warden or Judge, to be more inquiſitive thereof than all others,

Ver. 12. *Thou ſayeſt:* Which was as much as if he had ſaid, *I am.*

And he gave him no anſwer; that is to ſay neither to Pilate nor to the Jews; for they had not profited by his Anſwer moreover that the words of Iſaiah may be fullfilled, *He was dumb and opened not his mouth.*

Ver. 14. *And he wonder'd mightily.* that is to ſay, it being ſo eaſy for him to ſpeak and get the victory, there being no cauſe of death al-

Luk. 23. 9. ledg'd againſt him he was ſilent. *Luke* ſays that *Jeſus anſwered him not a word*; that is, to Herod he gave no anſwer, nor wrought a miracle before him, leſt they ſhould reſcue him from the Cruciſiers by force (he being a *Gallilean*) and ſo retard his ſufferings from the Croſs, which he was prepared to undergo. But Herod contemned him, becauſe he neither anſwered him nor wrought a miracle before him.

Luk. 23.16 *Chaſtiſe him therefore and let him go*: That is to ſay, cauſe him to be ſcourged and permit him to depart, for Pilate himſelf perceived that they conſpired againſt him, and it was the cuſtom to diſmiſs at the Feaſt one that was Chaſtiſed.

Joh. 18. 31. *The Jews ſaid unto him, It is not lawfull for us to put any one to Death*; That is to ſay, it is lawfull for them to execute to death in another manner than that of the Croſs (which is manifeſt by their ſtoning of Stephen, but as to Chriſt they ſaid, *It is not lawful for us to put him to death as a Traytor or Rebell againſt Cæſar*; and as one that taught the Jews to riſe in Rebellion againſt the Romans; ſo that being to be put to death under that notion, he might not receive any favour at his Death, being one that ſuffered for a Capitall offence.

Moreover it is not Lawfulfor us; his tranſgreſſion is not onely againſt us or our Law: but his inſolency reacheth ſo far as to offend Cæſar alſo.

Again Divine Diſpenſation utter'd this by their mouths, that the ſpeech of our Saviour before he was betrayed, might be fulfilled

My Kingdom is not of this World: That is to ſay, The matter is not as the Jews Accuſe me, that I am a Rebel, an Uſurper of an Earthly Kingdom. Jo. 18. 36.

If it were of this World: That is to ſay, this Temporal Kingdom is Slippery and Deceitful; and it needs Miniſters or Souldiers to contend for it; but my Kingdom needs none ſuch; becauſe, it is Powerful, and ſufficient of it ſelf; and by this he ſhewed, That he was by Nature the Son of the Father, the Heavenly King, and Greator of all things; and that he was not as the Jews ſaid, One that would Raiſe a Rebellion againſt Cæſar, Uſurp an Earthly Kingdom, or Power.

It was a Cuſtom to looſe a Priſoner to the People; That is to ſay, they Releas'd one at a Feſtival, in ſhew of commiſeration, and not at every Feaſt, but that of the Paſſover; and this was, That they might Grace and Honour the time of whereon they were Releas'd from the Egyptian Bondage. Mat. v. 15.

Called Barabba. Jeſus was his Name, who is here called Barabba; for ſo it is Written in the *Goſpel of the ſeparated*; and it is more evident from what Pilate ſaid, in the 22d. Verſ. *What ſhall I do with Jeſus, who is called Chriſt?* Wherefore he was called Jeſus; and the Evangeliſt was unwilling to Write his Name, that none might in his Book bear the ſame Name with the Lord Jeſus. V. 16.

Have thou nothing to do with this Juſt Man. She did not ſpeak to him in the Houſe; becauſe, ſhe was not acquainted with the matter; for, what was done in the Night by the High-Prieſts unto Jeſus, ſhe knew not, he being not brought to Pilate till the Morning; and then hearing that her Husband ſat on the Tribunal, to Condemn Jeſus, ſhe ſent unto him, that he ſhould have nothing to do with that Juſt Man. Or, when ſhe Dreamt, ſhe underſtood not the Interpretation thereof, otherwiſe ſhe would have told him of it; but when ſhe ſaw the City in Commotion, ſhe underſtood the Dream, and ſpeedily ſent unto her Husband: Nothing appeared to Pilate in a Dream; either, becauſe he was unworthy, or for that, if he had ſeen any thing in a Dream, the Jews would not have believed him, but would have ſaid, *Theſe things he feigneth*, as having a mind to ſave him: Or, perhaps he would not V. 19.

hav: Revealed the Dream, leſt he might have been Accus'd, knowing that he ſhould not thereby have ſaved him. Pilate's Wives Name was *Lognia.*

19. An Errour of the Calcedonians and Armenians retorted.

For I have ſuffer'd much in my Dream this Day concerning him. The Calcedonians, and with them the Armenians, may be aſham'd for computing the Day from the Morning; for behold, Pilate's Wife in the Night was affected with the Dream; and computed the Morning together with the Night, which was paſſed, as Mathew Writes: The day therefore is compoſed of 24 Hours, and begins from the Evening, as we compute. Inaſmuch, as ſhe ſaid, *I have ſuffer'd:* This is ſignified, that when ſhe was diſturb'd with a Terrible and Violent Dream, and deſign'd to keep her ſelf awake, and to decline it, the very day Light inclin'd her to Sleep, and vexed her, and that often.

Why Pilates Wife revealed not her Dream at home to him

But why did ſhe not declare the Dream to her Husband at Home? Some ſay, That he lay elſewhere that Night, and therefore ſhe ſent unto him. My Lord Ephraim ſaith, That it was ſo wrought by God, that ſhe forgot the Dream, and did not reveal it to her Husband in the Houſe, in that ſending to him in the Court, after it came into her mind, the Hearers might fall into Admiration; and when the whole City was in Commotion againſt her Husband, concerning Jeſus, ſhe ſent word unto him, That he ſhould not fulfil the deſire of the People, but preſerve Jeſus.

Several conjectures of her Dream.

But what was it ſhe ſaw in a Dream? Some ſay, That ſhe ſaw Dragons encompaſſing her, and endeavouring to hurt her; but Chriſt did not permit them ſo to do. Others are of Opinion, that ſhe ſaw our Lord as Judge of all Men, extending his Power to the utmoſt reach of Juriſdiction; and before him the Billows of a fiery Sea, and he ſitting on an exalted Throne, and a dreadful Tribunal, the Angels Miniſtring in his Sight, and all Creatures trembling before him, and Voices proclaiming bodily, *This is Jeſus King of the Jews, who is to be judged before Pilate.*

Others ſay, That ſhe ſaw Terrible and Hideous Sights, full of Horror in her Dreams; but they ſet not down what they were. Now Dreams are thought to proceed from Diurnal Meditations

The cauſes of Dreams.

tions, and from the four Humours; to wit Effluctions therefrom, as the Phyſitians ſay, When Black Choller prevails, one perceiveth Dark Places and Obſcure, being Impriſon'd in Darkneſs; but when Yellow Choller is predominant, one perceives Fiery Flames and Torches, Wine, Merriment, and Singing: When Blood abounds, one fancies Slaughter and Effuſion of *Blood*; and when Flegm is redundant, Rain, Swimming, Rivers, and Floods are fancied: *But* Dreams which come from Satan, are according to the Phantaſie; ſuch as are pleaſant Embraces, and Kiſſes. But ſuch as proceed from God, are as this of Pilate's Wife, of Joſeph, Pharoah, Nebuchadnezar, and Abimelech, of Daniel, and of Joſeph the Husband of Mary. The 4 humours. Satan. God. Viſions.

But the High-Prieſt perſwaded the multitude to ask Barabbas: And all this was out of a deſire they had to Murther him; and they ſaw that the Rules complyed with the multitude in what they asked of Pilate. Ver. 20.

Who will ye that I let looſe unto ye? He made them Arbitrators, or referred the matter to their Election, for he hoped they wou'd have been aſhamed, to ſay openly; *Let Chriſt be Crucified*; but neither cou'd the Words of the Judg ſhame them, nor wou'd they be Prohibited by the Feaſt; nor by the Admonition; *Beware how ye Crucifie the Juſt one*; wherefore the Judg adds unto Jeſus, the Name of Chriſt, to diſtinguiſh him from Barrabbas, who was alſo called Jeſus. Moreover, he termed them Lords, hoping they would be aſhamed, and diſmiſs him. Ver. 21.

But they ſaid Barabbas: Altho, of Evil Will they asked Barabbas, yet Divine Diſpenſation concurr'd with them, whether they wou'd or no. For Barabbas reſembled Adam, for as Barabbas Sinned and was bound; ſo Adam by reaſon he had *S*inned was bound in Hell, and as Chriſt was Crucified and Barabbas looſed; ſo was Adam looſed from the Chains of Hell, Chriſt being Crucified for him. V. 21.

They all ſaid, Let him be Crucified. Inſtead of Accuſing him of any Fault, as he did ſo, or ſo; they were made Judges, which was very abſurd; *What ſhall I do unto him?* They ſnatch'd him from his place; becauſe they were made Judges; V. 22.

and

and this was, either, becauſe he was Blind, and did not underſtand, or becauſe he was afraid.

22. *Crucifie him*; That is to ſay, hang him on a Tree; for they did not ſay, *Murther him*, or put him to Death; but, *Crucifie him*; that they might give out concerning him, that he was a Seducer, and Blaſphemer; therefore deſerv'd to be Crucified; and for that Crucifixion was a Reproachful Death, they cryed, *Let him be Crucified*: Moreover, That they might bring him under the Curſe of the Law; *Curſed be every one that hangeth on a Tree*; and altho, they did fulfil this out of an Evil Conſcience, yet Divine Diſpenſation confirm'd that by their Mouths what he had foretold, he would bring to paſs, that *He ſhould dye the Death of the Croſs*: Moreover, As the Crucifying of him was the Cauſe of many Evils; ſo the ingeminating of the Word, *Crucifie*, *Crucifie*, was a great indication of their Fury.

V. 24. *He took Water and waſhed his Hands*; For he was brought to a ſtreight, by the Commotion of the People againſt him; becauſe of his Words, which imported that Chriſt was Innocent; therefore he called for Water and Waſhed, that by the Waſhing of his Hands, he might ſignifie the Purity of his Intentions, from being guilty of this Judgment, which was beyond the Law of Righteouſneſs; yet Pilate was culpable, becauſe he appeared to be Puſillanimous, and Timerous; had reſpect to perſons, and was willing to pleaſe the Jews; for he might juſtly have ſuffer'd him to have eſcaped from them, if he had pleaſed, as the Centurion permitted Paul to go his way; for he alſo knew it was a Commotion & Tumult, yet would not therefore permit the Jews to put him to Death: But ſome ſay, Pilate durſt not ſet him at Liberty; becauſe, they ſaid, he made himſelf a King; but it behoved him to have enquir'd, whether he had found in him any kind of Rebellion; whether he had provided any Ammunition, whether he had Rais'd Souldiers. Now ſince he diſcover'd no ſuch thing, and was induced to have reſpect to Perſons, Chriſt did not free him from Guilt; it is certain therefore, that his Fault was a ſluggiſh Weakneſs, or ſoftneſs of Temper.

Pilate proved guilty of Chriſt's Death.

Other

Others ſay, That foraſmuch as he ſaw that his Wife had ſent unto him, and the Jews were ſtirred up againſt him, he knew not to which Party he ſhou'd encline; and being thus brought into Doubts and Shame, he ſhou'd according to the Cuſtom then in uſe amongſt them, have freed Jeſus; for every Feaſt they let looſe a Priſoner.

Pilate was a Type of the Gentiles, who were not guilty of the Blood of Chriſt; for tho' he were of the Gentiles, it behov'd the Jews to Repent, by reaſon of what Judas ſaid, *I have Sinned*, and for that he hanged himſelf; as alſo for the Dream of Pilate's Wife, for the Waſhing the hands of Pilate himſelf, for his Prayer in their behalf; *Father forgive them*; and for the Miracles which were wrought on the Croſs.

His Blood be upon us; That is to ſay, let his Judgment be Avenged on us, if we have not juſtly deliver'd him unto thee. Moreover, They ſay, that even ſenſibly in matter of Fact and Reality, this ſticks unto them, for the Smell of Blood continually Reeks from them. Furthermore, O Jew! if he did offend, wherefore doſt thou draw his Blood on thy ſelf, and ſhew'd, that he is blameleſs; foraſmuch as thou haſt drawn his Blood on thy own Head. Again they drew Blood on themſelves and their Children, and engaged for the Infidelity of their Children; and that Rebellion ſhould ſtick unto them; but our Saviour did not confirm the Sentence upon them, but receiv'd as many of them as Repented, as Paul, the Phariſees, and very many of thoſe who believed in Judea.

And Scourged Jeſus with a Whip. Here again Pilate Condemned himſelf, for though he cou'd not ſave him, 'twas not lawful for him to Scourge him; but this he did to gratifie the Jews, and that he might place a favour on them: This Scourging of him ſignifies, that he commanded; and they bound him to a Pillar, and Laſhed him with Whips. Again, this was the Law with the Romans, that he that was to be Crucified, muſt firſt be Scourg'd with Whips; which he practis'd with our Lord, whom he Scourg'd, and then deliver'd him over.

Then the Souldiers of the Governour; That is to ſay, the Executioners, who Miniſtred under him, went to the Pretorium

rium in which Cæſars Image ſtood, and wherein was drawn together the Army.

The whole Band; That is to ſay, the Company of Roman Soldiers.

And they took off his Garments. This is the Myſtery; as the Sheep was before the Shearers, and the Shearers fleeced the Sheep of his Wool, he taking off his Garments, diſgraced Principalities and Power; for as the firſt Adam was Naked among the Trees; ſo the Second *Adam* was left Naked in the place of Judgment.

And they put on him a Scarlet Robe. When a King or Emperor of the Romans was inaugurated, theſe Five Things were done unto him.

1. He was Cloathed with Purple Robes.
2. A Diadem of Pearls was put on his Head.
3. A Scepter of Gold was put in his Hands.
4. His Miniſters fell on their Knees and Worſhipped him.
5. They Saluted him, ſaying, *Hail our King.*

And becauſe they ſaid, that the Cauſe of his Death was Treaſon againſt Cæſar; therefore, in this deluding manner did they put on him this Purple Robe, and ſet on his Head the Crown of Thorns, and made him hold in his Hand a Reed, and Worſhipped him; ſaying, *Hail King of the Jews; for behold, now thou art made King of the Jews, as thou ſoughteſt to be, and as Pilate called thee.* This Coat called Clamys, had no Seam, and one of the Kings Dedicated, and gave it to God and the Temple in Jeruſalem; 'twas Dyed in the Blood of a Fiſh called in the Latin Tongue, *Murex.* Garments dipped in this Blood, yield two different Colours in two different places; in the Light of the Sun it appears Purple, but in the Shade Scarlet; and not as ſome ſay, that the Figuration thereof was Purple, and the ground Scarlet: But John inſtead of a Clamys, ſaith Purple. Theſe were placed in the Temple, and were beſtowed by the Ægyptian and Grecian Kings, on the Kings of the *Macchabees*; theſe the Prieſts fetch'd from the Temple, and preſented them to Pilate, and ſaid, *Behold the Purple which befits him, ſeeing that driving at the Kingdom, he Rebels againſt Cæſar.*

Some

Some ſay, That this Coat was given by the Grecians to Jonathan Machabeus.

Others ſay, That this Garment wherewith the Soldiers enroabed him, was brought by the Prieſts from the Temple, and did ſo, becauſe they fear'd he ſhould fail to dye, and therefore brought this Robe from the Temple, and Cloath'd him therewith; that if any thing ſhould happen in hindrance of his Death, they might have ſaid, *He cannot be ſaved, becauſe he touch'd the Holy Veſtment, being no Prieſt; and it's certain, that the Law requires he ſhould dye.*

Others ſay, This happen'd by Divine Providence; for ſeeing they were to ſtrip the Altar of his Father, he ſent a Garment to cover it: Furthermore, They Cloathed him with a Clamys of Scarlet, for it was lawful only for Kings to wear Scarlet.

Others think there were two Garments, and that at firſt, they put on the Scarlet, that is to ſay, the Red Robe, and afterwards that of Purple, and every one of the Evangeliſts ſay the ſame thing; Mathew calls it from the Ground, others from the Figure.

Others ſay it was one, but yeilded a ſhew or caſt of two colours, Moreover by their cloathing him with Purple, he reſtored unto us the Glory whereof we deveſted our ſelves in tranſgreſſing the commandments, and this ſhall be compleated in the world to come.

Purple ſignifies his Kingdom, his Humanity, his Divinity, but Scarlet ſignifies his Humanity, his Blood, the Bloody Sin which he nailed to the Croſs. Furthermore, John ſays *that they plaited a Crown of thorns and cover'd him with purple Cloaths*, and Mathew ſays *that the Soldiers of the Governour cloathed him with a garment of Scarlet, and therewith derided him*; Mark ſaith that the Soldiers led him to the Prætorium or Judgment ſeat, and cloathed him with Purple, and put on him a Crown of thorns; Luke ſaith that *Herod as well as his Soldiers deſpiſed him, and derided him, cloathed him with Scarlet Robes, and ſent him to Pilate*, both Herod and the Soldiers derided him, and deſired to apply unto him ſuch things as belonged unto the King, and

one

one made thorns a Crown for him, and another put into his hand a Reed, after the similitude of a Scepter; and one of the chief Priests brought the Robe and gave it to the Soldiers thereby to deride him.

Jacobus de Sarug sayeth that these were one of the Purple Robes of one of the Kings which had been offered to the Temple as we have formerly say'd, and in this Gospel it is only written that the Soldiers of Herod did put it upon him.

And they plaited a Crown of thorns, that is to say the Crown which they put upon him, there were two things in it, a circumference (or circle) and thorns of brambles, which were great and blossoming, and they grew in Woods and watery places; the Crown of thorns was for a Diadem, he was adorned with a Crown after the manner of a Victorious Champion, as God, and King; the Crown of thorns in token of rooting out the Curse against *Adam, the Earth is Cursed for thy sake*. Furthermore, as the first Adam planted the Curse and Briars, so the second Adam has Eradicated the Curse, and the bryars, by a Crown of thorns. Moreover he has taken away the universal Sin which encompass'd the world, for his Crown was Circular, wherein were tormenting thorns, a type of Sin tormenting the Soul.

And a Reed in his right hand; A Reed instead of a Staff of Government; that is to say, a Scepter and Rod of Gold, such as Kings used to bear in their hands, but otherwise then they designed, they signified the truth of things which were to come to pass; for by the Reed in his right hand, he gave a demonstration of his never failing authority, signifying that by this Scepter he would cancel the Instrument of Obligation, which was written against us by Adam; a Signification also it was, of the Killing and Wounding of that Serpent which Inchanted Eve; for a Reed is naturally terrible to a Serpent; and we are used therewith to torment and kill Serpents.

And they Kneeled on their Knees. Genuflection and Worship signifie, the Conversion of the Gentiles to our Saviour, and delivery from Idolatry, and that he would make us his True Worshippers.

And

And they Spat on his Face; That the Prophecy of Iſaiah may be fulfilled; *I have not turned my Face from the Contumely of Spittle; and the Phariſees who are Domeſticks, my Heavenly Father has permitted them to be Rebels and Actors againſt me.*

And they took a Reed; Viz. The Reed which he held in his Hand, and ſtruck him therewith on the Head, that he might *E*xalt our declined heads, who by our Deeds was brought low. During the time of all theſe contumelious Reproaches, neither the Prieſts, nor Elders, nor People of the Jews drew near, but ſtood afar off; and Judg'd, that foraſmuch as they had not yet Eaten the Paſſover, and had preſerv'd themſelves from familiarity with the Gentiles, they ſhou'd be unpolluted; for tho' they might have eaten it from the Evening, they put it off till they had put Chriſt to Death, that ſo they might eat the Paſſover without fear.

Thou hadſt had no Power againſt me at all, had it not been given thee from above; That is as much as to ſay, The Father has withdrawn *his Grace*, and left thee to thy Liberty of doing this; and it is known, he was guilty of Sin, from what followeth in the ſame Verſ. *Wherefore, he that betray'd me unto thee, his Sin is greater than thine*; whereby he ſheweth, That Pilate was guilty of *S*in, altho the Sin of the Jews was greater than his; and he concludes him under Guilt, becauſe he pronounced him Innocent; and yet ſet at Liberty one that was Guilty.

A Place called the Pavement; Viz. A place which was laid even, and flagged with Stones.

Pilate ſaid unto them, ſhall I Crucifie your King? Hereby he Reproach'd them, but they would not be put to ſhame: Moreover he derides them.

They ſay unto him, We have no King but Cæſar: Hereby they wou'd have terrified Pilate; and becauſe they denied him, even at this great Feaſt came upon them the mighty Deſtruction of Titus.

They found a Man of Cyrene, whoſe Name was Simon. Our Lord firſt bore his Croſs, and went out of the Pretorium, and afterwards they made Simon the Father of Alexander, and

Rufus to bear it: The Wood of the Croſs was called *Sahka* which ſignifieth Pardon or Remiſſion, and they took it from Solomons Porch, and one of the Croſſes was of Cedar, another of Fig-Tree. My Lord John ſaith, That this Wood was ſet up as a Sign, to the end, that though they could not approach unto it, yet they might ſee it; others ſay, That it was of that Tree which held an Offering in the place of Iſaac; for Abraham cut it down, and brought it for a Teſtimony, and it was preſerv'd till the coming of Chriſt; and they perceived that it was placed in the Porch, and brought it away; and the firſt Judgment that was given in the Porch, was that of the two Harlots whom Solomon Judged, and the latter, was that of our Lord; after which it was deſtroyed, and no more Judgments given therein.

Him they compelled to bear his Croſs. Obſerve, they accuſed Chriſt, becauſe he bad the Man ſick of the Palſie to take up his Bed; and theſe, on a Day to be doubly Honour'd, compelled Simon: he who gathered Sticks on the Sabbath Day was Stoned, and theſe made a Jew bear Wood on the Sabbath, and that which was worſe, they Crucified Chriſt, and the Thieves on the day of the Feaſt.

Others ſay, That Simon was a Jew, but of the Gentiles; they gave his Croſs to Simon to bear, by way of Diſgrace; as others bear Enſigns of Royalty to a King, ſo they made Simon bear his Croſs. And this is certain from hence, that it is not Written, that the Thieves did bear their Croſſes, but that there came with him two Malefactors. And as *Simon* bare his Croſs and was not Crucified, ſo our Lord was Crucified not for himſelf, but for others: Furthermore, when Satan perceived what good things *there came* from the Croſs, he made the Jews give his Croſs to another, that the Good which was to be wrought by *his* Death, might come to paſs by other means, and not by the hands of Jeſus; and that all the World might look upon him who carried the Croſs, and not upon Jeſus. Yet the Will of *Satan* was not performed; for tho' another bore the Croſs, yet the Croſs bore Jeſus, and all the Good was wrought by him.

Again,

Again, he did as did the ancient Patriarchs and Prophets; for they indeed prophecied and did not ſuffer; but Simon carried the Croſs, and another was Crucified: Moreover, it was to teach us, that whoſoever will be his Diſciple, muſt take up his Croſs; and that the Prophecy might be fulfilled, *that his Dominion is upon his ſhoulder*; that is to ſay his Croſs, by which he exerciſeth Dominion over things in Heaven, and Earth; and as Iſaac bore on his Shoulder the Wood of his Sacrifice, ſo our Lord bore upon his Shoulder the Croſs.

Wherefore did not God permit Abraham to ſlay Iſaac? That the Seed of Abraham might not follow the Cuſtom of the Prophane Gentiles, who Sacrificed their Sons to Devils, and to learn by Abraham, that God delights not in Slaughter, but in true Love.

But ſince there are many kinds of Death, Why did he ſuffer the Death of the Croſs? To the end, that when he ſhould be liſted upon the Croſs, he might draw all Men to him from the Earth; and that he might Sanctifie the Earth, by the Sprinkling of his *Blood*: Moreover, That he might publiſh the putting off his Fleſh to the Principalities; for the Powers of Satan for the moſt part reſide in the Air: Again, becauſe by the Tree alſo, Death entered; ſo by the Tree came Salvation, when he was mounted thereupon; and that he might free us from this Curſe, *Curſed be the Earth for thy ſake*; he ſuffered a Curſed Death, according to what he ſaid, *Curſed be every one who hangeth upon a Tree*; and that he might bleſs us with all the Bleſſings of the Spirit.

And there came behind him a multitude of People and Women, who Lamented; This was the cuſtom, that when any ſad thing happened, the people gathered themſelves together, and Women grieved and wept.

And this is it which is ſaid in John; *Ye ſhall ſeek me, and ſhall not find me.* My Lord John ſaith, *Here they ſought him Lamenting and Weeping for him.* Cyril ſaith, *That they Wept and Lamented*, becauſe Woman kind are prone to Tears, becauſe of their ſoft Conſtitutions, or Tenderneſs of Conſcience: Moreover, the Weeping and Wayling of the Women, was a Sign of the Deſtruction of their City.

But

But Weep for your ſelves and your Children; That is to ſay, a bitter Deſtruction is coming upon you.

Bleſſed are the Barren; That is to ſay, you ſhall count them happy who have no Children, when ye ſhall ſee this ſharp Deſtruction from the Romans.

If with the Green Tree. Green he calls himſelf, who was Delightful and Fruitful; That is to ſay, he wrought Miracles, affording Teaching and Preaching; and if after theſe things, the Romans and Grecians Reproached and Deſpiſed me; *What will become of you?* What will they do with you, who are dry Wood, and fruitleſs; becauſe they find nothing uſeful in you, they will have no Pity for you. Chriſt is the Green Tree, the Jews the Dry, and the Romans the Fire.

And they came to a place which is called Gagultha, which is Interpreted a Skull; that is to ſay, the Syrians call the Pan and bone of the Head, a Skull; but Interpreters ſay, that when Noah enter'd into the Ark, he took with him the Bones of Adam; and that going out of the ſame, he divided them among his three Sons; to Shem as to his firſt born, he gave his Head, to Ham and Japheth the reſt of his Bones; accordingly, he divided the Earth between them three, to Japheth fell the Northern part, to Ham the Southern, and to Shem the Middlemoſt, to which belonged Jeruſalem; and they ſay, that by way of Myſtery, the Skull of Adam was buried in the ſelf ſame place and Earth whereon Chriſt was Crucified; and that when Chriſt was Crucified, they fix'd his Croſs in the Mouth of Adam, to the intent, That in the very place where Death and the Fall firſt happened, Life and Reſurrection might there begin. Moreover, he was Crucified in this place; becauſe, therein were Adminiſtred the Myſteries which prefigured the Crucifixion; for from Generations, and many years it was kept for this Uſe. Therein Melchizedeck exerciſed the Sacerdotal Function, and offered Sacrifice and Oblation thereon: Alſo, David built an Altar, and interdicted Death; and finally, this was the Threſhing Floor of Arnon the Jebuſite.

And they gave unto him to Drink, Vineger mixed with Gall. Mark ſaith, *They gave him Wine mixed with Myrrh*, but he did

did not take it; for it was a Law with them, to give Wine to him who is Crucified, to the end he may become forgetful, and unſenſible of his Paſſion: and they gave him Wine mix'd with Gall; but he drank it not.

Firſt, becauſe his time was not yet come.

Secondly, The Prophets did not Prophecy of him, that he ſhould drink Wine mix'd with Gall. They oftentimes offered him Vinegar to drink (thereby deriding him) before and at his Crucifixion, which is manifeſt from hence; that they did not offer *it* to the Thieves that were Crucified with him; and he drank not the Vinegar; becauſe, as Mathew ſaith, *The time was not yet come.*

They divided his Garments by Lots, That the Prophecy of David may be fulfilled; but this did they by way of Deriſion.

And they divided them into four Parts; becauſe there were four Chieftains of the Soldiers; and he had a Tunick, an head-covering, a Shaſh, and Sandals; and becauſe the Shaſh was ſmall, they were willing to divide the Tunick, and to add to the Girdle, for the which (becauſe they divided it not) they caſt Lotts, and it fell to one of them.

They divided his Garments into four Parts: The Myſtery hereof is, that they were guilty of four-fold Sin.

What every one ſhould take; that is to ſay, what part of every one of the Souldiers ſhould take of his Garments, and who ſhould have the Tunick, or Girdle

His Tunick was Seamleſs from the top, being all Woven: It was the cuſtom in the Land of Paleſtine, to weave two pieces of Cloth, and to ſtich them together above the ſhoulders, and ſo make a Tunick, and they called it *without ſeam from the top*, that is to ſay, woven without, that ſtitch above the ſhoulders. Moreover that it was ſeamleſs, ſhews the meanleſs of his attire. Furthermore, he calls his Body a Tunick, and that it was without ſeam from above, ſheweth, that he brought not his Body from Heaven but that it was united to him from Mary; and in as much as it was intirely woven, is ſignified, that the *Word* united to it ſelf a compleat living Body, endowed with a Rational Soul; and that they did not divide it, ſheweth, that after this union, Our Lord was not to be divided, or ſeperated

into two *ſubſiſtances*. Again his Tunick ſignifieth faith, which is one and undivided, and that there is one Lord undivided into two, and incomprehenſible; his Coat fell to the Soldiers, who were of the Gentiles, and not of the Hebrews; becauſe, the Gentiles were heirs to the faith in Chriſt.

And they ſat and watched him; that he ſhould not be ſnatched away by his Kinſfolks; and this they did peculiarly, as to our Lord, at the command of Pilate; or they watched him, to obſerve whether or no he was dead; and they put over his head, the cauſe of his Death: Luke and John ſay, That it was written in three languages; Hebrew, Latine, and Greek; Pilate did this, that he might be revenged of the Jews, and that he might excuſe himſelf, for that they accuſed him as a Malefactor; moreover, this was the guidance of divine providence; for the Croſſes were hidden under ground; and a long time after this was known to be that of Chriſt, by the Table which the Judge had placed thereon,

Others ſay, that he feared, leaſt that when enquiry ſhould be made after his death, and he found innocent, he himſelf might be accuſed and therefore wrote on the Croſs, the pretence of his Death, in three Tables, that three languages might teſtifie that the Jews crucified their King: Moreover three witneſſes gave teſtimony, alluding to this, that they Crucified one of the Trinity. But the Writing pleaſed them not becauſe they thought they ſhould be thereby reputed Rebels, if he who was their King were crucified; they ſayed therefore, *Write that he ſay'd he was King*; and not that we owned him as ſuch; but he did not alter the Inſcription, becauſe Judges are not accuſtomed to vary from what they write, as alſo that he might reproach the Jews.

And two Thieves were crucified with him; he on the right hand was called *Titus*, and he on the left hand, *Domens*. Moreover they did this with an impudent intention, that forasmuch as they crucified him with Thieves and Murderers, he might be deemed one of like guilt with them; and that by a pretended community in ſo flagitious a Crime, his Majeſty might be obſcured. But againſt their will he fulfilled the Prophecy, in that *he was crucified with evil doers*.

Deſtroy

Destroy the Temple and build it in three days: Mark sayeth *Ah thou that destroyest the Temple, and buildest it in three days*; and these words denotes their reproach and blasphemy, as if they had said, He that gave out that he would build the Temple in three days, is not able to preserve himself.

If thou beest the Son of God, come down from the Cross: But he did not descend from the Cross, because he was the Son of God, for he who knows that if he dyes, he shall not rise again, flyeth from Death; But it became not him who is assured to rise after 3 days, and by his Death s to destroy Hell, and triumph over Death, to have come down until Justice had been fully satisfied by his Death.

And likewise the High Priests reviled him: That is to say, the Scribes, the Doctors of the Law, the Priests and the Elders who were there assembled, to take care that the Execution should not be delay'd nor prevented.

He brought others to Life, inasmuch therefore as they testified that he reviv'd others, they condemned themselves; for if he revived others, he might not have dyed; or Dying he might rise again.

Let him now come down from the Cross and we will believe in him, for if he were King of Israel they sought to abolish his Kingdom, and if he had descended from the Cross they had not believ'd in him, which is manifest from hence that he wrought great miracles before his suffering on the Cross, whilest he suffer'd thereon, and after he had suffer'd; and yet they believed not, so neither had they believed, had he descended from the Cross; and he did not descend from the Cross for at that time his Agony and contest was not with them, but against Death, to destroy it.

He trusted in God: Are therefore the Prophets no Prophets, or the Righteous not righteous, because God did not deliver them from Dangers and Sufferings? But it is certain they were Prophets and Righteous; so in the Son of God.

The Thieves also who were crucified with him, reviled him: Some say that one of the Thieves only reviled him, and that he took up the reproach of one, and extended it to them both, according to the custom of the Scripture: As for Example, *On*

my

my Rayment did they caſt Lots; whereas it is evident that they did not caſt Lots upon his whole Rayment, but on his Tunick only.

Like unto this, *Some of them doubted*; whereas Thomas only doubted.

Mathew and Mark ſay, that *both of them reviled him*, and all three ſay true; for when our Lord was nailed to the Croſs, both reviled him; but after that he on the Right Hand ſaw the Wonders and Signs which were wrought on the Croſs, and knew that they were not effected for his or his Fellows ſake, and heard the Jews repeating high things of him, and calling him the Son of God, and King of Iſrael, and ſaw the Inſcription of Pilate in three Tables, proclaiming him King, he confeſſed his Majeſty, and ceaſed to blaſpheme, and began with Praiſe, even reprehending and accuſing his Fellow. Moreover the Thief on the Left Hand had one reprehenſible property, for he blaſphemed, as did the Jews, judging him to be God:

But there were five praiſe-worthy Actions to be obſerved in the Thief on the Right Hand:

1. He rebuked his Fellow.
2. He confeſſed the wickedneſs of his Deeds.
3. He Juſtified Chriſt.
4. He acknowledg'd him to be King.
5. He begged, ſaying, *Remember me, my Lord.*

How knew the Thief that Chriſt was King?

We anſwer, That either he knew it by Divine Revelation, the Teſtimony of Pilate, who ſaid, *Shall I crucify your King?* or of the Jews, *If he be King, let him come down.* For the Faith of the Thief is to be praiſed, for that he believed on him when he was in diſgrace, and on the Croſs, and not in his Kingdom and Majeſty. So alſo the Chriſtians, great was their Faith, and Rewards ſhall be given unto them, becauſe they believed in a Crucified Saviour, who notwithſtanding is *God over all.*

Again, The Thief being a Maleſactor, who with one Word gained a Kingdom, ſheweth that Chriſt is a Propitiation for Sins, and Lord of a Kingdom; but he was not Crucified as he was God, but as he was made Man; according to this, That

the

the Word was made Fleſh, and dwelt in us; and according to this, *God ſent his Son, and he was made of a Woman.*

Some demand whether on the Friday he took up the Thief into Paradice? Some Men ſay no; for, if he had entred into Paradice, he had already receiv'd the fruition of Happineſs promiſed to the Saints: And that none of the Saints hath yet receiv'd this fruition, Paul firmly aſſerts; ſaying, that *None of thoſe who have born Witneſſes to the Faith, have receiv'd the Promiſe*; for God has provided for us, that which is better, that they may not be made perfect without us. Unto whom we Anſwer, That the fruition which he promis'd to the Saints, is not reſerv'd in that Paradice, out of which Adam departed, but in the Kingdom of Heaven, whereunto Adam has not yet entered. The Paradice wherein Adam was, Adam's Eye ſaw, and his Ear heard; as alſo Eve ſaw and heard; but that which is in the Kingdom, no Man has yet ſeen; but after the General Reſurrection, all the Saints ſhall enjoy it, and Adam together with them.

Others ſay, That in this he ſaid, *to day*, he did not ſpeak of that Friday, that the Thief ſhould then be in Paradice, but concerning the Conſummation (of the World) and they ſay, the very Truth, *to day*; hereunto they ſubjoyn a Coma, and then theſe Words follow, *Thou ſhalt be with me in Paradice*; that is to ſay, at the end of the World; and this is like to that Expreſſion, *In the day thou ſhalt eat the Fruit thereof, thou ſhalt dye*; whereas 'tis certainly known, that he did not dye *that day*; no, not till he ſaw 930 years: But we ſay, that the Soul of the Thief entered into Paradice the ſelf ſame Friday, for it was very congruous he ſhould be admited to ſuch an Entrance; forafmuch, as it was not from Divine, and Superceleſtial means, and Inducements, but Human and Natural, that he confeſſed him. When Chriſt died on the Croſs, his Soul only was ſeperated from the Body; for the Divinity was ſeperated, neither from the Soul, or Body; for it was once Supernaturally, and Incomprehenſibly United, to both the Soul and Body; and when the Soul was ſeperated from the Body, the Body was laid in the Sepulcher, and the Soul went

directly to Hell in the Inferiour Parts of the Earth, where all Souls from Adam to this time were impriſon'd, and he Preach'd to all the Souls then kept in Cuſtody, as ſaith St. Peter; and all the Souls that believ'd in him, he led, and brought them from Hell, and conducted them, together with the Soul of the Thief, that ſelf ſame day to Paradice, out of which Adam departed; and ſo performed his Promiſe, *he being that day with him in Paradice.*

But thoſe Souls which did not believe in him (as ſome of the Doctors ſay) he left in Hell.

Others ſay, he brought them thence, and left them in the Air, and that they were Tranſported by the Devils, to the extremities of the habitable world, and there take up their manſion until the General Reſurrection, and from that Friday hitherto, every Soul departing from the Body, if it be juſt, goeth accompanied with Angels to paradiſe, but if it be evil, the Devils carry it to the utmoſt bounds of the habitable World.

Furthermore to thoſe who were alive at his coming into the fleſh he preached in his own perſon; and to thoſe who were before his coming, *that is to ſay*, from Adam til his Soul deſcended into Hell, he preached in Hell; and to thoſe after his coming, by the Apoſtles and Evangeliſts. This Hell is a ſtrait and dark Priſon, placed in the lower-moſt parts of the Earth, and it is the Priſon of all Souls; and becauſe the Souls there could not plainly ſee the Divinity, a Soul Cloathed with the Divinity of God, *the Word*, went thither, and ſet up his Light, and Preach'd to Souls, and Releaſed, and brought away all thoſe Souls which he knew, by his Omniſcient foreknowledg, to be capable of Mercy; he brought away the Souls of them, who would have believed in him, had he been Revealed in their time; and conducted them, together with the Soul of the Thief, into Paradice; and when he Preached to the Souls, they had Reaſon, Underſtanding, Conſideration, Memory, Cogitation, Liberty, and with theſe Repentance alſo, without which, his Preaching had been in vain; and there was confirmed on them, a New Gift, *That out of the Body they ſhou'd be Condemned, or Juſtified*; the like whereof had not been, nor ſhall be.

And

And when his Body was placed among the Dead, the *Bodies* alſo were ſenſible of his Power, as John was ſenſible thereof in the Womb; and thoſe who believ'd in him, there he Juſtified; wherefore (as we ſaid) he Preached Life in his own Perſon, *to theſe*, and to thoſe who were to be born, by his Apoſtles, and to thoſe who were departed by himſelf. The which he, as Clothed with the Divinity, performed; and even as he was clothed with a Body, and ſpake with Men; becauſe they were not able otherwiſe on Earth to ſee him; ſo in Hell, becauſe the Souls cou'd not ſee him, he was Clothed with a Soul, and Preached unto them; and even as on *Earth* he performed Miracles and Wonders, and ſome believed in him, and ſome not; ſo in Hell, he exhibited unto them a great Light, and of thoſe *Souls*, ſome believed in him, and ſome not; and this St. Peter confirms, that *he alſo Preached unto the Dead, that they might be Condemned, or Judged, as alive in the Fleſh*; and from the time his *Soul* departed from his Body, till it was United to it, it was in *Hell*, the Divinity being United with the Soul and Body, as we have ſaid: Now, the Miracles which he performed in Hell were theſe; *He bound Satan, looſed the Impriſoned Souls, and made his Light ſhine in the Bowels thereof.*

Moreover, We have ſaid, That the Devil before Chriſt was Crucified, might have Repented; but foraſmuch, as he did not Repent, it is Written, that he is Tormented. So many Souls have hardned themſelves in Hell, and have not Repented, for which Cauſe they remain'd there.

Again, The Thief asked a Kingdom, which is manifeſt from his Petition; *Remember me my Lord in thy Kingdom*; but Chriſt gave Paradice unto him, becauſe as yet none of the Saints had receiv'd the Kingdom. Furthermore, the Kingdom and Hell are reſerv'd, as Rewards for the Good and Bad; and, neither on that Friday, or as yet, is that Reward come; but it is a time of Service.

It was the third Hour when they Crucified him. It is requiſite in the firſt place, to know in what hour our Lord was Crucified; whether in the Third, or Sixth Hour, as the other Evange-

vangeliſt ſay, That on the Sixth Hour, Pilate ſate on the Tribunal, in a place called the *Pavement*, and ſaid to the Jews; *Behold your King.*

Some ſay, That he was Crucified at the Sixth Hour, and that Mark was not preſent at the Crucifixion, but wrote what he had heard from his Maſter Peter. Others, with whom we agree, ſay, that he was Crucified at the third hour, as Mark ſaith, and it is manifeſt from what Mathew and Luke have ſaid, That there was Darkneſs at the *Sixth Hour*, until the *Ninth*; for this, that they divided his Garments, and the Title of his Death written, and the Soldiers offer'd him Vinegar, Blaſphemed againſt him; and the Words of the Thieves were between the Sixth and the Third Hours, and from the *Sixth* to the *Ninth*, Darkneſs prevailed; and there was not opportunity for the doing of theſe things, wherefore Mark ſpeaks the Truth. In the Morning, our Lord was Condemned; at the third Hour he was Crucified; and from the Sixth Hour to the Ninth, there was Darkneſs: Moreover, John did not deſign, to ſpeak preciſely of the time of the Crucifixion; but after he had made a Relation, as his Fellows had done, and wrote what he had particularly receiv'd from them. He ſaid plainly, (not exactly) *it was about the Sixth Hour, when theſe things were done*; That is to ſay, theſe Words were to the Miracle of the Darkneſs, and the things performed, and not to the time. Again, we ſay, That Chriſt was Crucified for Adam; and the Second Adam agrees directly with the Firſt; and its moſt certain, That Adam was created in the Morning, and by Divine Appointment, began to impoſe Names on the Wild Beaſts, Cattle and the Fowl of the Air, from the Morning to the third Hour; then there paſſed three Hours; and then he caſt on him a Sleep, and framed Eve of his *Rib*; and at the time of the third Hour, they were both placed in Paradice, and receiv'd the Commandment, and at the very time of the *third Hour* our Lord was Crucified, and the time of the ſixth hour they Tranſgreſſed the Commandment, and were Naked, and Clothed themſelves with Darkneſs; ſo on the Sixth Hour, when our Lord was ſtrip'd Naked on the Croſs, Darkneſs prevailed, and the Creatures were Clothed with Darkneſs.

Others

Others are of opinion, That the third hour whereof Mark ſpeaks, is thus to be underſtood; *Viz.* That Judgment was pronounced againſt him, that he entred into the Prætorium, and was examined until the *Sixth Hour*, and then was Crucified.

Others ſay, That this which John ſaith; *Viz.* The *Sixth Hour*, proceeded from the Error of the firſt Tranſcriber, by Reaſon of the nearneſs in ſimilitude of Characters, between the *third* and *ſixth* Letter of the Alphabet; That is to ſay, of *Gamma* and *Epſilon*; *Gamma* being written thus Γ, and *Epſilon* thus Ε; Γ therefore ſignifieth *three*; whereunto being added to the back a ſtroak at the bottom, it became *Epſilon*, and ſignified *Six*; John therefore wrote the *third*, but the Scribe miſtook and wrote the *Sixth*: Moreover, this Sixth day which is here called *Gnarutha*, we do not find any where, that it was called *Gnarutha* until the time of Chriſt, but was called the Sixth day; it is called, mixt or obſcure; becauſe, therein the Sun was obſcur'd, and for that the Law and the Adminiſtration thereof was benighted: Moreover, Vices ceaſed, *That is to ſay, were at an end*, and Goodneſs approached, Old things were Aboliſhed, and new things were introduc'd; Gods care of the people ceaſed, and aroſe to the Gentiles. The fiery Cherubin, and blazing Sword of Deſtruction were extinguiſh'd from the Gate of Paradice; for there did ſet the Sun of the People which ſlew their Lord; and the Sixth day ſignified the Six thouſandth year, wherein he ſuffer'd: Wherefore was our Lord Crucified on this day? For that on this day Adam was created, therein Tranſgreſſed the Commandment, receiv'd Judgment, and on this day departed Paradice; and on the ſelf ſame Hour, that the Cherubim took up the Sword to Guard the Tree, was Chriſt Wounded with the Spear, and diſarmed the Cherub; and in the very hour that Adam went out of Paradice, did our Lord bring the Soul of the Thief into Paradice; and the New Adam Corrected the Old Adam.

Quere *Variatione Alphabetæ.*

There ſtood at the Croſs of Jeſus, &c. Some ſay, theſe were the Maries, Mary th Mother of God, and Mary the Wife of Joſeph, the Mother of James and of Joſes, and Mary the Si-

ſter of Eliezer, and Mary the Wife of Cleophas, and Mary Magdalen

Others ſay, That there were four, and that he calls the Mother of James, and Joſes the Mother of God, but not rightly, for their Mother was Machatha. Jacobus Aurienſis ſaith, That Machatha was not the Wife of Joſeph, and they call her the Siſter of his Mother, according as Men are uſed to call their Brothers Wives, Siſters. Cyril, Severus, and Philoxenus ſay, That Mary the Mother of God, and Mary the Wife of Cleophas were Siſters, and he calls her the *Siſter* of his Mother.

St. Philoxenus: 'Joſeph and Cleophas were Brethren, and 'Mary the Mother of Chriſt, and Mary the Wife of Cleophas 'were *Siſters*, and theſe two took two *Siſters*; And in the Harcalian Tranſlation it is ſo written, His Mother, and the *Siſter* of his Mother the Wife of Cleopha; for inaſmuch as he did not add the Letter *Samech* unto Mary the Wife of Cleopha, he ſhewcth that ſhe was the Siſter of his Mother.

Others ſay, That he called another Mary the Wife of Joſeph, of whom he begat Jacob, after another way; Firſt, *Mary the Virgin*, and Mary the Wife of Joſeph, and Mary the Wife of *Cleopha*, and Mary the Mother of Mark, who as ſome ſay, was the Wife of St. Peter, and Mary Magdalen the Daughter of *Simon* the Leaper, the Siſter of Lazarus; ſhe was called *Magdalen*, becauſe ſhe inhabited *The Tower of Aſtrat*, or the Tower of Shiloah; or from *pleated*, becauſe her Hair was *pleated*.

Others ſay, That Mary the Siſter of Lazarus was an Harlot, and was called Magdalen; but they do not agree with what is the Truth, for Mary the Siſter of Lazarus was Chaſte, and no *Harlot*.

The Adultereſs in the Goſpel was another, and her Name the Evangeliſt did not declare; *Thou ſhalt not have to do with an Adulterer, or Adultereſs*; how then was the Siſter of Lazarus, who was a Friend to Chriſt, an Harlot? Therefore Mary Magdalen was another, and was called *Magdalen*, from the Tower which ſhe built her ſelf, out of what ſhe got by playing the Strumpet, as the Work of this Uncleaneſs; and they call her

her ſeven Devils, the fulfilling of Unclean Affections; ſhe by her Converſion, figured the Converſion of the Gentiles.

Others ſay, ſhe was Tempted by Unclean Devils, and not by the Unclean Paſſions of Impudicity. They were called Seven; either for that they were Seven in Number, or by reaſon of the Aſperity of the Temptation; and when our Lord Cured her, ſhe improved in a Virtuous Converſation, ſo far, as that ſhe was called *Magdalen*, from the Tower of Righteouſneſs which ſhe built for her ſelfe, which ſhe mounted to Heaven.

Euſebius ſaith, there were two *Magdalens*, the one was ſhe out of whom he drove ſeven Devils, the ſelf ſame of whom thou haſt heard ſay'd, *Come not near me*. And the other was ſhe of whom Mathew ſay'd that ſhe was of *Magdala*, *Mary of James*, to diſtinguiſh him from James the Son of *Alphæus* whom he calls *Great*, becauſe he was reckon'd among the Twelve; this was called the *Leſs*, for that he was of the Seventy.

He ſay'd to the Diſciple behold thy Mother, and Woman behold thy Son: Hereby he teacheth us to have a care of (and affection for) our Parents to the end of our Lives, eſpecially if they bring us nearer to God, but if they bring us farther from him, we are not to own them; according to that, *Whoſoever doth not forſake Fathers*, &c. He calls Mary the Mother of John, and John her Son, that by theſe Names he might mutually unite them to one another in Love, as Mother and Son.

At what time did Chriſt recommend his Mother to John? Some ſay, When he hung on the Croſs; others ſay, When they led him away to be crucified, when the Women wept, at which time ſeeing his *Mother* among them, he committed her to him, altho' it be not written in its proper place.

They filled a ſponge with Vinegar, and put it on Hyſſop, and ſet it to his Mouth, and they put it on a Reed: That which is here rendred *Sponge*, is *Sea-Wool*, this they dipped in Vinegar, whereof it receiv'd abundantly; and they put it to his Mouth that he might ſuck thereat and drink; for *Hyſſop* is a Plant or Tree growing in Paleſtine, from the top whereof ſprout out ſmall ſhoots like fingers round about; and it is very convenient

whereon

whereon to put any thing; this the Executioners brought with them, and tied it to the end of a Cane, and filled a Spunge with Vinegar, and put it on this Hyſſop, and put it to his Mouth to drink.

Others ſay, That they called *Zupa* a certain kind of Basket, which they put and bound to the top of a Cane, and they put within it (that is to ſay on the top of it) a Spunge full of Vinegar and Gall, and ſo reach'd it out.

Others ſay, That *Zupa* is like a certain Gourd which is bound to the top of a Cane, and therewith conveys Water from place to place, for they put a Spunge, as aforeſaid, on this Gourd, and lifted it up with a Cane, and ſo put it to his Mouth.

There is a Root called *Zupa* and is like to a Mandrake, and contains Blood in its Leaves. Others ſay, That *Zupa* was ſome bitter thing which they pounded and ſtrew'd upon a Spunge repleat with Vinegar, and ſo gave it him to drink: For this reaſon they gave him Vinegar in a Spunge, becauſe his Hands were bound, and fix'd with Nails; and he that was ſo crucified, could not hold a Cup in his hand, *&c.*

From the Sixth Hour there was Darkneſs over all the Earth, until the Ninth Hour: That the Jews might underſtand that it was he who cauſed Darkneſs in Egypt; for there was Darkneſs when the Legal Paſſover was to be ſacrificed, and here was darkneſs, when Chriſt was ſacrificed on the Croſs, and to ſignifie that it was the Creator of all things who was Crucified, therefore the Creatures contracted their Light, that the Prophecy of Zachary might be fulfilled; *The Sun ſhall grow dark at Noonday.*

Concerning the Covering of the Sun; at what time is it? In the ſpace, from the twentieth of the Moon, until the Thirtieth, the Sun may be Darkned. 'Tis true, that on the thirtieth, the Sun may be Darkned on the day, whereon they both meet under one point; and altho it happen, that the Sun is but once totally Eclipſed; and yet it is not really Darkned, but appears to us as if it were dark, it being not deprived of Light, nor doth it appear Dark in all places, but in ſome peculiar pla-

ces

ces, and this but once a year; for when the Sun happens within one of thoſe Circles which are called, Darkning Terms, and is placed behind the Moon, and they are in direct oppoſition under the point. The Moon, being under the Sun, the *Sun* is ſaid to be Eclipſed. The Moon when it is darkned, the cauſe thereof is, That it hapneth in the *Circle, or Darkning Limit*, and the ſhadow of the Earth; that is to ſay, its extenſion does not permit the Light of the Sun, to Illuſtrate that part of the Circle, wherein the Moon at that time holds its Courſe, and it is obſcur'd immediately; and after it paſſeth that place, it borrows Light from the *Sun*.

But at the Crucifixion of our Lord, the matter of Fact was contrary; for the Moon was ſo far from being in Conjunction with the Sun, that it was diſtant from it, the ſpace of half the *Sphear*, which was the ſpace of the Suns Courſe, which it runneth in an hundred and eighty days, and ſixty five Minutes, and fifteen degrees, that is to ſay, Days, and half the *Zodiack*.

And this was an Indication of the Majeſty of him who was Crucified; and that it was the Lord of Lights who was Crucified, they therefore contracted themſelves: And this at the time of Chriſt's being Crucified, had three properties, which are ſtrange to Reaſon.

Firſt, That it was at Full Moon.

Secondly, That it remained three hours.

Thirdly, That it ſpread over he whole *Earth*; ſo that all the Grecian & Chaldean Philoſophers wrote, That one of the Trinity ſuffer'd that day; and this is the meaning of what David wrote.

The Kings of the Earth Aroſe; That is to ſay, from their Thrones, and wonder'd at the Miracle which was then wrought, for this Darkneſs was like to that which was in the beginning of the Creation, the whole Creation being Clothed with *Mourning* for its Lord. The Heavens became Clothed with Cypreſs, and the Moon grew Red as Blood; and tho' it was not the time of its Birth, it appear'd *de novo* in the *Eaſt*, it ran (for fear) to the Weſt, and there was in Conjunction with the Sun, and both of them ſate in Sadneſs, as good Servants who are fellow-Sufferers with their Lord.

Again, it is certain, That this Darkneſs at the time of his Crucifiction was not an Eclipſe, as is evident by theſe Tokens.

Firſt, An Eclipſe does not continue three Hours, as did this Darkneſs.

Secondly, An Eclipſe never is over the whole Earth, as was this Darkneſs.

Thirdly, An Eclipſe of the Sun happeneth on the 30th of the Moon, but this Darkneſs was the 15th of the Month; the Sun being diſtant from the Moon the whole extent of its Courſe; That is to ſay, an hundred and eighty days, and ſtood oppoſite in the diviſion of the Sphear of the Firmament. Concerning the Darkneſs of the Sun and Moon, and the Natural Cauſe of their being ſo, we have largely diſcours'd in the book of our Epiſtle which we made, wherein Faith is Treated of, together with the Natures of things Intellectual and Senſitive, which is Intituled, *The Book of Reſolutions*.

And about the Ninth Hour Jeſus cryed, Elohi Elohi, which is Interpeted in the Syrian Language, *God, God, wherefore*, as ſaid St. Mark.

The Arians ſay, That the *Son* and the *Word* ſpoke this, as of his own perſon, with regard to the Father. But the Neſtorians and Calcedonians ſay, That the *Son of Man* who was Crucified, ſpoke this, in reſpect of God who dwelt in him, or in regard of the Divine Nature, which departed from him at the time of the Paſſion. But we ſay, that *Jeſus the Son of God* was he who cryed out in theſe Words. The ſame whom Mark deſcribes in the beginning of his Goſpel. *The btginning of the Goſpel of Jeſus Chriſt the Son of God*; and at whom the Devils exclaimed, *What have we to do with thee Jeſus, thou Son of God?*

For as he was not born for himſelf, but for us; and was neither Baptiz'd, Tempted, nor ſuffered Hunger for himſelf, but for us, and in our ſtead; ſo this, that he cryed to the Father *Elohi Elohi*, was for us, and in our Perſons. For if he took upon him the Perſon of Adam, and came to pay his Debt, it behoved him to Cry, and Speak as in the Perſon of Adam; and it is evident, that he did cry, as in the Perſon of Adam, and of

us, becauſe he ſaid afterwards in the Pſalm, *Thou haſt departed far from me, my Redeemer, by reaſon of my Offence*; for he had no Offence, and he ſaid, *I have purged the World, and who arraigns me of Sin*; and Iſaiah ſaid, *He hath not committed Iniquity, nor was Guile found in him*; wherefore he cryed in our behalf, who ſaw into what condition we were fallen.

Moreover, The Son therefore expoſtulates with the Father, *My God, my God, wherefore haſt thou forſaken me?* That what is written in that Pſalm might appear to us to have been ſpoken in the Perſon of the Father, *Therefore I have forſaken thee that thou mighteſt ſuffer and be crucified, that all the ends of the World may remember and be converted to the Lord*; and the Lord ſaid; *By his Stripes we are healed.*

Furthermore, Becauſe he is like unto us in all things except Sin; for he was hungry, and thirſty, was weary, and ſlept: He asked, *How many Loaves?* And, *Where have ye put Lazarus?* As if He who knew all things before they were, could be ignorant.

Moreover, He cried to the Father, to ſhew that it was he only who ſuffered, and not the Father nor the holy Ghoſt; for the whole Trinity was not born, becauſe the Son was born of a Virgin; nor did it ſuffer, for that the Son ſuffered theſe things in his Perſon; neither for that he was equal to the *Father* and the *Spirit*; for neither did the Father and Spirit ſuffer theſe things which the Son ſuffered in his Perſon; for theſe things he received in Separation from them, and not in equality with them; not as God, but as he was Man.

But ſome object, *How was the Son forſaken of the Father, whereas he ſaith*, I am in the Father, and the Father in me?

We Anſwer, That as he is in the Father, ſo is he in us, as he himſelf ſaid, *I am in you and you in me, that we may be together perfect*; for he is in the Father by reaſon of coequality of Nature, and he is in us by Incorporation with us; and it is certain as to the firſt, the Father did not forſake him, tho' as to the laſt he did forſake him, for he was impaſſible and immortal, the Son remained in his nature as did the Father; but as to the Perſon, he left it to ſuffer and to dye, that he might be like unto us therein;

in ; for he ſuffered and died as he was Man, remaining impaſſible and immortal as he was God.

Again, he cried, *Elohi, Eloi*, that the wickedneſs of thoſe who crucified him might be revealed, and that Satan and Death might believe that he was ſlain.

Moreover, That the Son ſaid *Elohi, Elohi*, it was in Wonder and Admiration, and not by way of Interrogation, Perſcrutation or Doubt.

Moreover, Againſt the Neſtorians, who ſay, *That the Man who was crucified, ſaid*, God, God, *in reſpect of God who dwelt in him.*

But we reply, Sirs, The Man who was Crucified was crucified either willingly, or was led by conſtraint of the *Word*; if willingly, wherefore was the Word to be blamed for forſaking him, or departing from him ? But if he was conſtrained by the Word, there was in truth an occaſion to cry out and ſay to him who forſook him, *Wherefore haſt thou led me to ſuffer, and haſt now forſaken me ? In wonders thou haſt been near unto me, and in my paſſion thou haſt left me ; I was thy Miniſter in what concern'd thee, and thou haſt not accompanied me in my Concerns.* God the Word ſeemed as weak, and as a Prevaricator ; weak, as that he did not bear the Sight of the Croſs, but forſook him and fled ; injurious, for that he miniſtring to him in Miracles, he did not adminiſter help unto him at the time he ſuffer'd the paſſions of his Nature ; Man alſo ſeemed to be more powerful than the Word, for he ſuſteined the paſſions, whileſt the other forſook him and departed ; he appeared alſo as forſaken, for that he finiſh'd the former tranſactions of his Life by him, and had no help adminiſtred unto him at his Paſſion and Death, but was left to himſelf: And if he were Man who was crucified, and ſaid, *God, God*, it did not behove him to confeſs the Divinity of him who forſook him. And if they ſhall ſay, That *He* left him, becauſe he was in his Nature impaſſible, they may take notice that therefore they own him impaſſible, even whilſt he remained under Paſſion ; as the Adamantine Stone, which is tried chiefly in this to be impaſſible, and not to be broken with Iron, when they hammer it without doing hurt thereunto ; in like manner

a Tule-ſtone is proved to be capable of no prejudice by Water, when being ſteeped in Water it is not diſſolv'd; and a Salamander is known to be uncapable of prejudice by Fire, when it is put into Fire, and extinguiſheth it: Moreover, it is neither place, nor incloſure which conſerve God from harm, but his Nature; for he is naturally and highly exalted above Death; for he whom Place or Incloſure conſerve from ſuffering, is continually in Fear, and ſubjected to Paſſions. And if he ſuffer'd with him in Hunger, Thirſt and Labour, wherefore did he not ſuffer with him on the Croſs? and if they ſhall ſay, That at thoſe times *He* permitted him to be Tempted with thoſe Paſſions, they may take notice, that it is not written that he was forſaken, ſave only here, when he ſaid, *God, God!*

Again, if it were, That he ſhould not ſuffer with him, it prov's him paſſible, becauſe he did not leave his former Paſſions, but was paſſible; for an Angel fears not Death, as being Spiritual; much leſs, the Lord of Angels, and God who is incomprehenſible, and goeth not from place to place; for *He* is God, and did not in Will depart from the Father; nor did *He* really depart from Man, which is manifeſt from hence, that he darkned the Sun, cleft the Rocks, and Raiſed the Dead, which was the meer work of God: Furthermore, Had he not known wherefore he was forſaken (as ye ſay) then had the Prophets been more priviledg'd, than he, who Propheſied of his Paſſion, and knew that he was to be Crucified and to dye; but it is certainly known, that he is greater than the Prophets (as ye have ſaid) and were it true, that he had not known wherefore he was forſaken, then was it falſe which was written concerning him, that he is the Wiſdom of the Father; and if he knew not then, neither did the Father know; for he ſaid, *As the Father knoweth me, ſo know I the Father*; but if ye ſhall ſay, That the fear of Death hinder'd him from knowing his Death, let them take notice, That it hath not been written, either of the Martyrs or Prophets who ſuſtained Paſſions, that they were hindered ſo, that they cou'd not know of their Death.

Now let us reprove the Arians, who ſay, That it was the *Son* who was forſaken of his *Father*. Againſt whom we ſay, How did he forſake him? Since that the Son himſelf ſaid, *I am in my Father, and my Father in me*; and whether did he depart, who is every where without Limitation? And how did the Father forſake his Power, and his Wiſdom ſponraneouſly? For behold, *Paul* ſaid, That *Chriſt is the Power and Wiſdom of God the Father*; for as he ſpoke this, *I thirſt*, for two Cauſes,

Firſt, That he might fulfil the Prophecy, (as ſaid the Evangeliſts;

And Secondly, That he might give us Drink who were Thirſty; and as he asked Water of the *Samaritan Woman*, not in behalf of himſelf, but to induce her to ask Water of Life from him; for behold, it is not written, that he drank of the Waters which he asked of her; which is evident from hence, that as ſoon as ſhe perceiv'd him, ſhe began to demand of him Living Waters; and behold, it is not Written, That he drank of the Waters which he asked of her; wherefore he asked it, not for any other end, but that he was willing to confer on her the Drink of Life. So when he ſaid to the Jews, *I thirſt*, he ſought to give us Water of Life. Moreover, he ſaid, *I thirſt* in reſpect of his Human Nature, which *Thirſted*, after the knowledg of the *Holy Ghoſt*; for as he demanded in the matter of her who was Healed; *Who touched me*, when the multitude preſſed upon him; that by the asking of a Queſtion, the Faith of her may be Revealed who touched him; ſo here, he asks, *Why haſt thou forſaken me*, not that he was Ignorant, but that the Auditory hearing this Interrogation, might inquire and be informed, that it was not *He* who was forſaken, but the *Human Nature*.

Moreover, He calls the Father his God, becauſe *He* was Man; for as he was not to be Blamed or Reprehended when he exercis'd Divine Function becauſe he was God; ſo was he not to be Reproved or Contemned when he ſpake as a Man, foraſmuch as he was a Man.

He

He *calls Elias*; for the Word *Eli*, my God, and *Elia* are near alike in the Hebrrw Language; for *Eli* is Interpreted God, and *Elohia* is Interpreted Divine.

And one of them ran and brought a Spunge, and filled it with Vinegar; For he was a Jew who offered him Vinegar and Myrrh, as is evident from hence, that the Jews ſaid, *Behold he calls Elias*. They many times offered him Vinegar in deriſion, and he drank, but here he did not.

And Jeſus cried with a loud voice, and gave up the Ghoſt; that is to ſay, he ſhewed that voluntarily and freely he gave up his Soul, and not by conſtraint, for he diſmiſſed it; and it was not taken from him, as ours, which is taken by force: It is ſaid of us Creatures, *Thou takeſt their Spirit, and they die*; but he was Creator, and did give it up of his own free will.

Some Men ask of what kind of Death died our Lord? Whether that of ours, or of his own? And we anſwer, That ours is the Separation of the Soul from the Body, but the death of God is the Separation of the Divinity from the Humanity, and this he did not ſuffer, wherefore we ſay that he died our death; for his Soul was ſeparated from his Body, and not his Divinity from his Humanity: For tho' his Soul was ſeparated when he died on the Croſs, till he aroſe from the Grave, yet his Divinity was not at all ſeparated, neither from his Soul nor from his Body, for his Divinity was united to his Soul and to his Body, with an unſeparable Union, that is to ſay his Divinity to his Humanity, for his Divinity remained with the Body, and with the Soul went into Hell, and preached to the Souls there detained, which did not obey the preaching of Noah, as Peter ſay'd in the *Acts*: for the Divinity is unlimitted, and therefore with his Body and Soul, and by him are all things, and without him nothing, and within him are all things: we ſay alſo of Chriſt that he was God, for it is ſay'd of the word of God, that it is *God* and the very ſame is Man who is God. John ſaid, *And God was that Word*; and that he was Man, the ſame John ſaid, *The Word was made Fleſh, and dwelt in us*; and Paul ſayth, *God ſent his Son, and he was made of a Woman*; therefore that *word* of the Father is God, and was made Man; and as he is God, he

is not limitted by ſpace or place, nor to be comprehended with words or thoughts; but as *He* was made Man, *He* was with the *Body* in the Sepulcher, and with the *Soul* in Heaven.

Moreover, *Jeſus* cried twice with a loud Voice:

Firſt, *My God, my God, wherefore*, &c. as Matthew writes.

Secondly, *Father, into thy hands I commit my Soul*, as Luke ſaith.

The firſt time as in the Perſon of Adam, *My God, my God*: The ſecond time in his own Perſon, *My Father into thy hands*: He calls him, *My Father*, to ſhew that he is God, and equal in Eſſence with the Father; and *God*, to ſhew that the ſame was made Man: And in ſaying, *I commend my Spirit*, he ſheweth that voluntarily, and of his own free will, he laid it down, and that no other took it from him by conſtraint, as is our caſe. Stephen in ſaying, *Chriſt, into thy hands I commit my Spirit*, ſignify'd *Chriſt accept of my Spirit*. From Adam to this time the Souls of the Righteous and of the wicked were ſent to Hell, as we have ſay'd before, and from the time that Chriſt cried, *Father into thy hands I commit my Spirit*, until the end of the World, *the Souls of the Righteous are in the hands of God*, as Solomon ſaid; that is to ſay, they are near unto him, and dwell in Paradiſe.

He bowed his Head, and gave up his Spirit: With us, firſt the Soul departs from us, and afterwards our Heads fall down; but with Chriſt it was not ſo; but firſt he bowed his Head, and preſently *gave up his Soul*; that is to ſay, of his own accord and free will he delivered it up, and not by conſtraint.

Furthermore, In ſaying, *I lay down my Spirit*, he ſheweth that after a ſhort time he was to take it up again; according as he ſaid, *I lay down my Life that I may take it up again*; *I have power to lay it down, and to take it up*: For the Spirit is called Soul: For the Soul is called by three Names, *Soul*, *Underſtanding*, and *Spirit*, as we have written in our Book of Diſtinctions concerning Natures Intellectual and Senſitive.

It behoves us therefore to enquire how on the Friday, and at the ſame time, was our Lord in theſe three places, in the heart of the Earth, as he ſaid, *The Son of Man ſhall be in the heart of the Earth*;

Earth; and in Paradiſe, as he ſaid to the Thief, *This day ſhalt thou be with me in Paradiſe*; and in the hands of the Father, according to that, *Into thy hands I commit my Spirit.*

Immediately the Preface to the Gate of the Temple was rent: The Preface to the Gate he calls the Curtain which hung before the Gate of the Temple, which is called a *Veil.*

Why was the Veil of the Gate rent? Becauſe the holy Spirit departed thence, who dwelt there in the Myſteries of the Law.

But in what manner was it rent? They ſay, That this Texture of the Veil was on the one ſide, and the Woof on the other, which was wonderful.

It was rent; That is to ſay, The Veil was divided, for that it could not ſuffer the Paſſion of him who was principally typified thereby; and to ſignifie that the Grace of the holy Ghoſt was departed thence, and that the Sacrifices of the Law ceaſed, and that it was deſigned for Deſtruction: And after the Ninth hour, the Darkneſs was diſperſed, in token that the Ancient Sorrows which came by Sin were to ceaſe.

The Earth was moved, as a Diſh in the Water. In the firſt place forbidding the Diſputation of the Arrogant, it is to be conſidered that it was eſtabliſhed on a Foundation of Immobility, and that an Earthquake was never over all the Earth, and at once; yet this motion was in all the Earth, and the whole Body thereof was moved as a Diſh in the midſt of the Water: So alſo this Darkneſs was over all the Earth, and not one part thereof only, as it is wont to be.

And the Stones were Cleft; that it might be known that it was the Creator who was Crucified, and it was known from hence that the Creatures Suffer'd in Compaſſion with him. Moreover the Rocks were cleft, in reproach to obdurate hearts for all this odious Deed. Moreover, becauſe Rational Creatures were ſilent out of crafty Policy, the Stones Cryed out, and this is meant by thoſe words, If theſe ſhould be ſilent, the Stones would cry out. Again, becauſe God many times inſtructs men for their Converſion by Irrational and Inſenſitive Creatures, as he inſtructed *Baalam* by an *Aſs*, and *Jeroboam* by an *Altar*, and

Aſhes, and *Pharoe* and the *Egyptians* by the *Elements*. So he removed the Earth out of it's place, and cleft the Rock, in Reprehenſion of the Jews, who he deſired might have been converted from their wickedneſs, and they would not.

And the Sepulchers were open'd, and many Bodies; That is to ſay, Aroſe on the Ninth hour of *Friday*, and they were not of thoſe who were dead long before, but ſuch as fell aſleep about three years, more or leſs before the Paſſion of our Lord; and they were Saints, becauſe they believed in our Lord before their Death; And they were of Jeruſalem, and aroſe out of the Sepulchers round about the City, and enter'd into Jeruſalem, and were known, ſome to their Fathers, ſome to their Brethren, and ſome to their Mothers, and reprehended them, ſaying, *What wicked Deed is this which ye have done, that ye have Crucified the Life, and the Giver of Life*; and they remained there three days Eating nothing, but were preſerv'd by Divine Efficacy as was Moſes and Elias in their Faſting, and their Bodies were really United to their Souls; and concerning this, Mathew ſaid, *That many Bodies of the Saints Aroſe, and abode three days in Jeruſalem, and there Preached, and afterwards returned unto their Sepulchers and fell aſleep; but did not go into Paradice, neither were they diſperſed to the utmoſt Limits, nor were they ſeen of all Men.* And it is certain from what Mathew ſaid, *That they appeared unto many, for many are not all*; and ſo our Lord after his Reſurrection was not always ſeen, but ſometimes, and that not unto every one, as at firſt, but to his Diſciples, and to thoſe who were Worthy. Others ſay, That they were Prophets who knew the Holy Scriptures, and believed in him before their Deceaſe (as ſaith Ignatius) and had Preached the Reſurrection of Chriſt and their own, the Dead aroſe in manifeſtation of this Raiſer from the Dead, *Johannes de Dara, The Dead who Aroſe did not enter the City to Preach, until he Aroſe.* Others, That they remained at their Sepulchers Standing, and giving Praiſes. Others, That they were Aſſembled at the Mount of Olives. Others, That they went into Paradice.

And they went into the Holy City Jeruſalem: Some ſay, That he doth not call this Earthly City which was polluted Jeruſalem, but that which is in Heaven, and when Chriſt cryed on the Croſs, they were reviv'd and remained in their Graves as Jonas did in the Fiſh; and after his Reſurrection, they alſo Aroſe Spiritually, and when he Aſcended in *abſcondito* to his Father in the Heavens, they alſo Aſcended privately with him to the Holy City which is in Heaven.

Others ſay, That Jeruſalem, as to the Upper part thereof, was Holy, and that many believing Perſons dwelt there, but that the Lower Part was Prophane, by Reaſon of the Deceit practis'd there, and he calls the Upper Region thereof, the *Holy City*, whereunto the Dead who Aroſe, Entred, and Preached to the Believers who Lamented his Death.

Others, That he calls by the Name of Jeruſalem the whole Terreſtrial City, into which they Entred, and Preached; and more then 500 Soul's returned to their Bodies, and Entred, and appeared to many; and they appeared to the Grief of thoſe who knew not that they had Crucified their Lord, and therefore he ſpake to them who were bitterly griev'd in Spirit.

Others ſay, That they at firſt appear'd in *Gallilee*, and in many other places, and that after the Reſurrection they came to Jeruſalem and appear'd to many, that they might declare, that the Reſurrection was no Phantaſm. There were five Miracles when Chriſt was Crucified, whereof ſome were in the *Heavens*, ſome in the Air, ſome on the Earth, and ſome under the Earth In the Heavens, the Sun and Moon were Darkned, in the Air the Veil was Rent, on the Earth the Rocks were Cleft, and from under the Earth the Dead Aroſe; and ſome of the Miracles were Univerſal, as that of the Eclipſe of the Sun, and the Emotion of the Earth, ſome alſo were particular, as that the Rocks and Veil were Rent, and the Dead Aroſe.

Who therefore was he who hung upon the Croſs? God, or Man? If he were God, it were impoſſible that the Nails ſhould be fix'd in his Hands, and a Spear in his Side, for his Nature was higher than to receive ſuch Impreſſions; and if he were but meer Man, who was it that wrought Miracles, who darkned

ned the Sun, Rent the *Rocks*, and Raiſed the Dead? For all theſe things by meer Man could not be effected; wherefore it was God Incarnate who hung on the Crois, and did theſe things.

And the Centurion and thoſe with him who had the Cuſtody of Jeſus: From ſomewhat which the Centurion and they who were with him ſaw, they were frighted, and being conſtrained by fear, they did confeſs that he was the Son of God. Luke ſaith, *Truly this was a Juſt Man*, and both were true; and the one of them Mathew wrote, and Luke the other.

But whence was it that the Centurion, and they with him, knew that *he was the Son of God?*

Either from Chriſt himſelf when he taught, or from the Jews who accuſed him, ſaying, *He made himſelf the Son of God:* And by adding the word *Truly*, he confirm'd that he was Naturally the Son of God, for ſo he was not meer Man.

They returned ſtriking their Breſts; That is to ſay, that they might free themſelves from the iniquity of them who crucified him, crying out, *God forbid that we ſhould partake of his Innocent Blood*; and that they might ſhew the audacious iniquity of the Jews. Theſe Multitudes were they who aſſembled from all parts to be there at the Feaſt of the Paſſover.

There were there many Women: Obſerve the infirm Sex of Women, how it appeared more couragious than Men; for they adhered unto him, even in the midſt of Perils and Paſſions, and therefore obſerved all things.

That theſe Bodies might not lodge on their Croſſes: The Law commanded that Bodies ſhould not remain on Croſſes, and therefore the Jews ſhew'd their care for the Honour of the Sabbath, that it might be obſerv'd, and not prophaned, and that their Law might be kept: Wherefore they petitioned Pilate that their Thighs might be broken, and they might take them down from the Croſſes before the Approach of the Sabbath.

And the Soldiers asked leave of Pilate, and they brake the Thighs of the firſt and of the ſecond, becauſe they were not yet dead; but when they came to Jeſus, and ſaw that he was already dead,

dead, they brake not his thighs, that this Prophecy might be fulfilled, A Bone of him ſhall not be broken.

Here Chriſt did not continue to the term of Humane Nature, it being a very great Wonder that he ſhould dye ſo ſoon, and ſo ſpeedily, according to what Mark ſaid, *Pilate wondred that he was ſo ſoon dead.*

But one of the Soldiers ſtruck him on his ſide; The Spear wherewith he wounded him in the ſide was leſs than a Sword. Some ſay that he ſtruck him to try whether he was dead or no; but we ſay that he ſtruck him to pleaſe the *Jews*, as hereafter; and that the ſaying of *Zachary* might be accompliſh'd, *They ſhall look upon him whom they have digged.*

Moreover, He ſtruck him, that *Water and Blood* might iſſue from him, which are the Myſteries of our Redemption, and a true Token of our Faith; Whence the Church hath learned to make Wine and Water the Myſtery of his Blood, and not as the Armenians and others, who celebrate only in Wine, *&c.* Moreover Wine and Water deſcended into the Mouth of Adam, for the Croſs of the ſecond Adam was fixed in his Mouth.

And he who ſaw it, teſtified: That is to ſay, *I perceived with mine own Eyes, that when Chriſt was ſtruck with a Spear, there guſhed out Blood and Water; and I did not hear it by relation from others.* This was John the Divine.

But when it was Evening: He calls Evening the time near to the coming in of the Sabbath.

There came a rich Man: Mathew calls this rich Man Joſeph, but Luke calls him *a good and juſt Man*; John, *a Diſciple of Jeſus*, one of the Seventy Two; but Mark calls him *Bouleutes*, that is, *a Counſellor*, one of thoſe who give Advice unto Princes; *Boule* is expounded Counſel.

From Ramath, where the Children were ſlain by Herod; and Joſeph was of Ramath, and from on high, Life was given to Adam.

John ſaith, That Nicodemas alſo came and aſſociated himſelf with Joſeph in the Sepulture of Jeſus; that Nicodemus who formerly came to him by Night, and brought an Oyntment of Myrrh and Aloes; Aloes is that which we call *Pſabboro*

and Myrrh is a Gum ſomewhat black, and like unto Olibanum. *Hatzſo* and *Sedona* ſignify the ſame thing, being a Linnen Cloth.

An hundred pound weight: This abundance of Oyntment was in confutation of the Jews, who ſaid that his Diſciples ſtole him; for how could they ſeparate the Cloaths and the Linnen Cloth, which ſtuck altogether, and afterwards ſet in order the Under-Garment in another place by it ſelf, not beſmeared; for this Oyntment uſually daubs the Cloaths of ſuch as are anointed therewith, and is not ſuddenly or eaſily taken off.

And he put him into a new Sepulcher of his own: Jacobus Sarugenſis ſaith, That this Sepulcher did belong unto Joſhua the Son of Nun; and that it was reſerv'd for a Myſtery, and convey'd from one to another unto Joſeph. Others ſay that it was Joſeph's, and that he hew'd it.

Hew'd in a Rock: He was laid in a Stone-Sepulcher, and not buried in the Earth; thereby alluding to the Church, which is not to be removed by Floods of iniquity: He was laid there himſelf alone, to ſhew that his Body onely was the Propitiation which was laid on the Altar of the Church, giving Life to thoſe who receive him.

There was in the place where he was crucified a Garden, and in that Garden a Sepulcher where no man had been laid: This of the Garden was not Real, but Allegorically ſheweth that he was Reigning in Paradice to cancel the Debt which was contracted in Paradiſe, that is to ſay, a Garden; and that Righteouſneſs ſhould enter where Sin had entred before.

And that he was placed in a New Sepulcher, was done as of Divine Providence, firſt, leaſt by the Reſurrection that was made, it might have been pretended to have been of ſome other who had been buried there. Again, as he aroſe from the Virgins Womb without breaking the Seals and Virginity of her who bore him; ſo from his own Virgin Tomb did he ariſe, the Marks, Seals and Stones intire and inviolate.

The Stone that was on the Sepulcher: It is reported that this Stone was the ſame with that out of which guſhed Rivers; if it be

be a truth, let it be received; if not, let the Report go with the Winds.

And the other Mary who ſat over-againſt the Sepulcher: That is to ſay, Becauſe they were ſo inflamed with love of him, therefore they ſat over againſt him. The *other Mary* he calls the Mother of God.

And they Reſted on the Sabbath as was Commanded; That is to ſay, they returned, having prepared Sweet Odours, but they came not on the Sabbath, by reaſon the Law commanded they ſhould do no Work on the Sabbath; and therefore they prepared Sweet Odours as the Cuſtom was, that they might perfume on the third day the Body, for the Love they bore unto it.

But the Morrow after; That is to ſay, it was the Sabbath day after the Friday, or Preparation.

The Chief Prieſts Aſſembled together; That is to ſay, to deſire Pilate to grant them their Pleaſure.

Our Lord, we Remember that this Deceiver. They called Pilate Lord, and denied Chriſt; and by the Words, *we Remember*, they ſhew'd that they knew all things which were ſaid by him. But obſerve, how void of Pride Mathew was, who wrote all Words of Reproach, and was not aſhamed to expreſs the Word *Deceiver*, and others the like.

Command therefore that they watch the Sepulcher. They deſired Watch-Men, becauſe, they were mov'd with his Speech, *That he was to Riſe the Third day.* Secondly, Becauſe the Watch-Men were to be Preachers of the Reſurrection to the Region of the Jews. Pilate ſaid unto them, *Ye have Watches, go and have a Care.* Pilate did not ſend a Guard of his own, nor did he Seal the Sepulcher, that they might not have occaſion to ſay, That he took a Bribe, and permitted his Diſciples to take him away.

And they Sealed the Stone, the Souldiers being preſent. Some ſay, That they made the Souldiers to ſtand as Centuries at the Stone, and tied them thereunto, and fixed the Impreſſion of their Seals on their Necks, or their Thighs, or their Loyns, or their Feet.

Others,

Others, That they placed them on both ſides of the Stone, with their Faces one againſt the other, and that they ſtretched forth their Hands over the Stone, and knit their Fingers together about it, and Sealed them.

Others ſay, That they ſealed the Stone over the Sepulcher, with all their Rings, as did *Darius* the Ciſtern with his Ring, and the Ring of his Nobles: And if they had not ſealed it, and appointed Keepers, they might have a pretence to ſay, that he was ſtoln away; but this fell out more to their Shame, That the Keepers themſelves became Preachers and Witneſſes of the Reſurrection, and that the Seals and Signs gave concurrent Teſtimonies with the Keepers that they did not Lye. And he calls Keepers, thoſe who were appointed to keep Priſoners in Cuſtody, or thoſe who were ordained Executioners in Capital Cauſes, and there were 15 Keepers, whereof ſome were Hebrews, and ſome Romans. There were three Captains, and twelve under Command. and this is Written in St. *Paul*'s Roll, and in other Hebrew Hiſtories.

A Diſcourſe againſt Hereticks *and* Gentiles.

AS to thoſe who weigh and refer the Exinanition of Chriſt to Human Nature, we have oppoſed Supereminencies, for John ſaid, *When ye ſhall lift up the Son of Man*; by lifting up, meaning the Croſs, and brings him, ſaying, as it were thus: 'Had I not quieted the Sea, yet when I ſhake the Earth 'and remove it out of its place; were it ſo, that I had not 'made Streight thoſe who were Crooked, yet when I do Rend 'the Veil of the Gate, and the Stones; and did I not reſtore 'Souls to their Bodies, yet when I make the Holy-Ghoſt to 'depart from the Temple; were I not the Light of the World, 'whilſt I cry out, yet when I darken the Sun, and the Moon, 'and all Creatures; did I not ſet at Liberty Mouths that were 'Chained up in Silence, yet when I do open Sepulchers, ſe-

'curely

'curely ſhut up; Nay, I Raiſe to Life thoſe who were Buried, 'and had I not Cured the *Sick* and Diſeaſed; yet when I do 'renew the whole Creation as well Viſible, as Inviſible; then 'will ye confeſs who I am, That is to ſay, then ſhall ye by 'Conviction be forced to confeſs who I am, and to believe up- 'on theſe Tokens, That I am God who was Crucified in the 'Body which I aſſumed, and not a meer Man, nor divided into 'two *Subſtances* after that Union made.

The Divine Excellencies of our Saviour.

THE Word was begotten of the Father from Eternity, he is in all places without Limitation, he is by his Nature God the Word, he is Rich as God, Simple as God, he is Perfect in his Eſſence, he gave the Law as God, he is Obedient to God his Father, he was Baptiz'd by the Holy-Ghoſt, he is above Paſſions and Indigences, he is Immortal in his Nature. John Danced in the Womb at his Approach, he fed thouſands with a ſmall quantity of Bread, he cleanſed the Leapers with a Word, as God; he Interdicted the Winds and Sea, and they ceaſed, as God; he created Eyes to the Blind, as God; he remitted the Guilt of Sin, as God; he knew the Secrets of all Hearts, as God; he commanded the Apoſtate Devils into the Sea, he ſtilled the Tempeſt of the Sea, as God; he heard the Prayer of the Cananitiſh Woman, as God; he ſaid to the Diſciple, *Fear not Death*; he called *Lazarus*, and Rais'd him as God; he called the Young Man, and Rais'd him, as God; he was Sanctified of the Seraphims, as God; he made the Earth to tremble, and cleft the Rocks, as God; he Darkned the Sun and the Firmament, as God; he changed Water into Wine, as God; he cauſed the Spirit to depart from the Jewiſh Temple, he opened the Sepulchers, and Raiſed the Dead, as God.

Things belonging to the Humanity and Exinanition of our Saviour.

HE was Born of a Virgin in time, and took his beginning in the Womb of a Virgin, and appear'd comprehenſible as to the Fleſh, but incomprehenſible as to the Divinity; he was made Man by his Grace being unchanged, he was made Comprehenſible, becauſe he was made Man, being Rich in his own Nature; he had in him the Compoſition of Soul and Body, he increaſed in bodily Stature, he kept the Law in Perſon, as Man; he was Tempted of Men, and ſuffer'd Indigencies, as Man; he Taſted our Death in Humane manner, as Man; he Faſted and was Hungry in the Wilderneſs, as Man; he was Clothed with Contempt, as Man; he Slept and was Immerſed in Sleep, as Man; there Guſhed out Tears from his Eyes, as he was Man; he ſate down with Publicans and Sinners, he beſought the Samaritan Woman, as Man; he was bound by the Rebellious Jews, as Man; and he ſaid, *My Soul is troubled*, as Man; he Pray'd in his Paſſion for us, as Man; he ſhew'd, that he was afraid of our Death, as Man; he asked, *Where have ye laid Lazarus*, as if he were Ignorant; he ſaid, *Into thy Hands I commit my Soul*, as Man; the Jews cry'd, *Crucifie him*, as Man; he was Crucified between two Thieves, as Man; he was Hanged on the Croſs, and Pierced with Nails, as Man; he was Buffetted on the Cheek by an Impudent Servant, as Man; he was Wounded in the Head with a Cane, as Man; he Drunk Vinegar on the Croſs, as Man; his Side was Wounded with a Spear, as Man; he was laid in a New Tomb, as Man; and there are many the like Inſtances, but we do not admire the Miracle of Chriſt, for it behoves not us but Strangers; yet as being Domeſticks we admire his Exinanition and Low Eſtate; the Firſt of theſe were Natural unto him, and Humane knowledge can't Reach them, but the Latter are of extraordinary Diſpenſation, and are Miracles and Signs, and we Believe them; and by theſe very things

things whereon the Hereticks reputed him a Man, we know him to be God; and by things whereon they depended and fell, have all of us Risen, but they shall be constreined to confess him, when they shall see him coming in Glory, and bringing with him the Cross, which is one of the least, and shall account him Holy, as he said, That *then shall be seen the Sign of the Son of Man*; and that of his *Lifting up*, he doth not call his *Ascention*, but his Ascent to the Cross, That is to say, *I shall then be known to be God by Miracles*.

MATH. Chap. XXVIII.

BUT *in the Evening of the Dawning of the First day of the Week*. Concerning the diversity of Mens Opinions touching the times, whereof all the Evangelists have severally Written, we have spoken, but not of the time when our Saviour Arose, for that is unknown to Angels and Men, but he knows it, and his Father, and the Holy-Ghost; Mathew saith, *They came in the Evening*, John *in the Morning*, Luke *at the dawning of the Day*, Mark *when the Sun Arose*.

In the Evening of the dawning of the first day of the week came Mary Magdalen and Mary the Mother of God, to visit the Sepulcher, and they were told by an Angel that the Lord was *Risen*, and they saw our Lord and *took hold of his feet*, and he sent them to tell his Disciples; but the Keepers went into the City and declared it to the Priests, and received a Bribe, and said he is stolen away; Mary Magdalen hearing that he was stolen suffer'd somewhat of humane Infirmity as did Thomas, and She returned to the Sepulcher the second time, early in the morning when it was dark, as John said, and she saw the Stone removed and an Angel sitting thereon, whom she saw in the Evening sitting on the Stone; then she became more doubtful and came to Symon and John, and say'd, *they have taken away*

my

my Lord, and I know not where they have laid him; and when the Diſciples went and ſaw the Sepulcher, and the Linnin. Cloaths they were aſſured, and returned believing, but Magdalen ſtayed at the Sepulcher, ſurprized with doubt of what had happned unto him; and when ſhe ſaw two Angels which had not appeared to Symon and John, and when ſhe looked back ſhe ſaw our Lord, and he ſent her unto his Diſciples, and ſhe returned unto them, and declared unto them, that *She had ſeen our Lord* and ſhe found there thoſe women who came from Gallilee with him, who were prepared to come to the Sepulcher with Sweet Odours, and ſhe returned with them, and alſo the mother of God, whom Luke calls the mother of James, and he was beautiful as ſay'd Luke: And they ſaw there two Angels in the Similitude of two Men, and their Garments *Shone*, and their faces were Illuſtrious; there came Mary Magdalon, and the mother of God, with the Forraigner, the Wife of Shalom, who was not in readineſs to come with the other women; and they ſaw an Angel like unto a Young man cloathed with a white Stole, and they wondered, and then it was that the Sun aroſe, as ſayeth Saint Mark. Theſe are the four times that women came to the Sepulcher, as the Evangeliſts wrote; Saint *Severus* reconciled the ſeveral times wherein women are ſay'd to have come to the Sepulcher. Magdalen came five times to the Sepulcher. Firſt, in the Evening as ſaid St. Mathew. Secondly, at the break of day when it was yet dark alone, as ſay'd St. John; and ſhe came unto Symon and John, and it was the third time of her coming with Symon and John; The 4th time ſhe came with John and the mother of James, at the Dawning of the day, as ſay'd Luke, the Fifth time was, when the Sun aroſe with Shalom and the mother of James, as mark ſay'd.

The mother of God came three times; the firſt time, when he ſaid *the other Mary*, the ſecond time, when Luke ſay'd Mary the Mother of James; The Third time, when Mark ſay'd the mother of James and Joſes: Jacobus Aurienſis calls the other Mary, the firſt Wife of Joſeph who bare James and Joſe, The Patriarck *Severus* calls *the other Mary* the mother of God, and likewiſe

likewiſe calls the Virgin Mary the mother of James and Joſe, according to the accuſtom'd Speech.

Symon went twice to the Sepulcher. Firſt of all with John. Secondly alone, as Luke ſaith, *And he went with his Soul filled with Admiration*; and at this time he ſaw, as ſaid the Eleven, and the Houſhold of *Cleophas*, That our Lord was ſurely Riſen, and appear'd unto Symon, as Paul and Luke do Teſtifie; Moreover, about the time wherein our Lord *Roſe* from the Sepulcher, he is to cauſe the General Reſurrection according to *Severus*, and that ſuch an hour bears a great *Similitude* and Image of the laſt Hour.

And in the Evening of the Sabbath at the dawning of the firſt day of the Week; That is to ſay, we are to enquire of four times, and to diſtinguiſh them one from another, in reference to the Day, the Night, the Morning and the Evening, for theſe four Seaſons the Sun maketh with us, and the Day is the time when the Sun is above the Earth, and the Night is the time when the Sun is below the Earth, or hidden behind the Northern Mountains, as is the Opinion of ſome, for the Evening is the End of the Day, to wit, the time when the Sun is obſcure to us, the Morning is the Beginning of the Day when the Sun Beams peep out, and the Night is at an end: That there is an Evening of the preceding day John teſtifies who ſaid, *When it was the Evening of the Firſt day of the Week* which he ſpake of, he doth not call the Evening of the coming in of the Sabbath, but the Evening of its going out, for the Evening of the day is the going out and end thereof, whether it be Artificial or Natural; for ſo Moſes ſaid; for after the Light was Created and the Day was ended; and the Hours thereof he ſaid, *it was the Evening and the Morning*, calling the Evening the end of the firſt Artificial day which was created, and the Morning the end of the Night, and he doth not call the Evening of the Sabbath the time of the Sun ſetting of the Sabbath, otherwiſe he had ſaid, in the Evening of the *S*abbath and no more; but foraſmuch as he added the Dawning of the firſt day of the Week, to wit, the waxing Light; he ſheweth that he calleth here, the Night of the Firſt Day of the Week the Even-

ing of the Sabbath in Reſpect of the Dawning; Much of the time was paſſed, inſomuch, that it was about Cock-crowing, that is to ſay, the time when we in Faſting begin to abſtain from Meat and Drink; and we begin at the Firſt, and not at the end of the Sabbath.

Johannes de Dara. *And in the Evening of the Sabbath*; That is to ſay, alſo concerning the Paſſover, it is written, that it was ſlain on the 14th in the Evening, for altho it was reputed the Night of the day to come, by reaſon of the Courſe of the Moon; yet it was reckoned the Evening of the Day, and not of the Night; others ſay that Mathew by the *Evening*, entended the whole Night of the Firſt day of the Week, according to the Phraſe of the Scripture by a *Synechdoche of the part for the whole*, according to this, *the Evening and the Morning was the Firſt day*; and again, *Let all Fleſh praiſe the Name of the Lord*; *and the Soul of Iſrael died in the way.* Others, in the Evening of the Sabbath, when the Firſt day of the Week Dawned. Euſebius; Mathew by way of Expoſition adds after this, *of the Evening of the Sabbath the dawning of the Firſt day of the Week*, denoting the Hour and time of the Night after the Sabbath, which was when the Firſt day of the Week dawned. 'Tis true, Mathew wrote in the Hebrew, and he who Tranſlated the Scripture into the Greek Language, rendred *the Dawning of the Day*, *the Evening of the Sabbath*; and Mathew, *by the Evening*, means *the whole Length and Evening of the Night*; as John calls the *paſſing away*, or the *leaſt part of the Night*, *Day*; and therefore adds, whileſt it was yet dark, leaſt it ſhould be thought, that he ſpoke of the Morning; ſo Mathew alſo, when he ſaid, the Evening of the Sabbath, leſt Men might think it was ſpoken of the Evening Seaſon, he adds, *When the Firſt day of the Week began to dawn.*

Our Lord appear'd many times; but ſix times more Remarkably,

Firſt, To Mary Magdalen, and to the other Mary, as ſaith, Mathew.

Secondly, To many Women, as ſay Mark and Luke.

Thirdly, To Mary Magdalen, as ſaith John.

Fourthly

Fourthly, To Cephas as ſaith Paul, *That he Aroſe and was ſeen of Cephas.*

Fifthly, To thoſe two who went to Emaus, as ſaith Luke.

Sixthly, To the Eleven, when they were Aſſembled in the Upper Room, and afterwards many times for forty days.

Mary Magdalen and the Mother of God ſaid nothing to Shalom and John, that they might go and be aſſured by the ſight of the Sepulcher, and of the Angels, and not by their Words: But this, *Who ſhall Roul away for us the Stone*, &c. was ſpoke of John and Shalom; Magdalen therefore and the Mother of God ſaw before the Stone was Rouled away.

And the other Mary to behold the Sepulcher; That is to ſay, that they might caſt in Sweet Odours, as was uſual on the third day; and wherefore wou'd they caſt in Sweet Odours; ſome ſay for the Sepulcher, but we ſay for the Body; and it is evident from what Mark ſaid, they bought Aromaticks, that they might go and Anoint *Him* and not his Sepulcher; Again, *who ſhall Roul away for us the Stone?* By the Rouling away the Stone, 'tis clear, that they ſought to caſt Odours on his Body.

And behold there was a great Earthquake. It was not here as at the Croſs, for that was an Univerſal Earthquake, but this was particular, and the Keepers and the Women only perceiv'd it, and the Keepers were Terrified, and the Women comforted therewith; and he explains what kind of Earthquake it was, for an Angel of the Lord deſcended from Heaven, drew near and Rouled away the Stone; it was the Angel Gabriel, the ſame who Adminiſtred in his whole Diſpenſation on *Earth*, and the other who appear'd with him was Michael; he ſaith, that he deſcended from Heaven, and appear'd to the Keepers; becauſe, it is thought that Heaven is their place, though ſome of them be with us in this World, ſuch as are ſent.

Jacobus Sarugenſis ſaith, That a Fire appear'd to the Keepers, and that a multitude of Angels were heard in the Air; and they ſaw Chriſt face to face, as he came out of the Sepulcher, uncorrupted, and with that Angel, other Angels Deſcended, and a Light ſhone, and a Ladder of Fire was put up that

Reach'd from Earth to Heaven; and Chriſt ſtood not above it to Deſcend, but below it to Aſcend; and there were Angels aſcending and deſcending, ſinging Praiſes.

Furthermore, We ſay that it is unknown to the Creatures at what time our Lord aroſe, but the Evangeliſts have written of the ſeveral times that the Women came to the Sepulcher, as we have ſaid above. Mathew ſaith that Mary came in the evening and ſaw our Lord, and becauſe the Keepers came in the Night, and ſignified that he was riſen, the Prieſts publiſhed by Proclamation that his Diſciples had ſtolen him away; and when it was heard that he was ſtolen away, Magdalen ſuffer'd ſomewhat of humane Infirmity, and ran to the Sepulcher, as John hath written; and afterwards ſhe returned with the Women bringing Aromaticks, as ſaith Luke; and when the Sun aroſe, with John, as Mark hath written, they ſaw ſix Angels at the Sepulcher; Mathew ſaith they ſaw one, Luke ſaith two Angels; John two, Mark one: Firſt of all the Soldiers ſaw that the Lord was riſen, the Seals remaining as they were, and they were terrifyed; and at the time before the Women came, the Angel deſcended, who rolled away the Stone, and for fear of him it was that they who kept him were terrifyed, and became as dead Men, and they ſaw alſo the Angel who ſat upon the Stone, and he was like to Lightning; and that they might not fear, he ſaid unto them meekly, *Be not ye afraid, as are the Keepers*; and after he had encouraged them, he preached unto them the Reſurrection; and when the Women went away, the Keepers were awakened, and haſtily went to the City, and declared to the High-Prieſt what had hapned.

And came near and rolled away the Stone. He did not roll away the Stone that Chriſt might go forth of the Sepulcher, for he Aroſe before the Angel deſcended, but that the Women who ſaw that he was laid in the Sepulcher perceiving it empty, and he not there, might believe; for he went out of it the Stone being Sealed, and the Impreſſions remaining as they were.

But how was it poſſible that the Body ſhould go out, the Door being ſhut. We Anſwer, That all things are eaſie and expedite for the Lord to perform, for as he came out of the

Womb,

Womb, Virginity being preſerv'd, and darkned the Sun, and Rais'd the Dead; and as the Angel came unto Daniel in the Den being Sealed up, and as the Apoſtles got out of Priſon, and Symon walked on the Waves, and the Ægyptian Waters were turned into Blood, and the Hebrews kept ſure footing in the Region of the Sea, and Moſes his Rod was turned into a Serpent, ſo he came out of the Sepulcher it being Sealed up.

And his Countenance was as Lightning. It is the Cuſtom of Angels to ſhew themſelves in Shapes and Figures according to the ſeveral Works of their Miniſtry; to Joſhua the Son of Nun, and to David they appear'd as Souldiers in *Armour*, to Zachary in Red Colours and *S*potted, and to the Women in a comely Shape and full of Joy.

And the Keepers were Terrified for Fear of them. The Angel appear'd as he pleas'd, to the Women Pleaſing and *S*plendid, but to the Keepers Angry and Terrible, and all this they ſo much fear'd that they became as Dead Men.

Wherefore was the Reſurrection firſt manifeſted to the Keepers? Becauſe the Jews were more ready to give Credit unto them, than to the Diſciples and to Women. For God is uſed to draw the Perverſe by what they have Relation, or Affinity unto, as by a *S*tar he drew the Wiſe-Men.

The Angel anſwered and ſaid unto the Women. He did not only comfort them with a Joyful Apparition, but with *S*peech alſo.

Fear Ye not. He ſaid *Ye*, in Compariſon of thoſe who Crucified him, for Fear belongs to them; but *Ye* are worthy of Honour. Luke ſaith, *They Remembred his Words*, that is to ſay, *I ſhall Riſe again*; and he Aroſe again, as Mathew ſaid.

I know that Jeſus who is Crucified; Not to deride him, as did thoſe who Crucified him, but to Honour him; and if an Angel was not aſham'd to ſay that he was Crucified, how are the Calcedonians and Neſtorians aſhamed to ſay that he was.

FINIS.

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